

A new boke of purgatoꝝ

Whiche is a dyaloge & dysputacyon betwene

one Comynge an Almayne a Chyisten man / & one

Gynacimyn a turke of Machoinetti law / dys-

putyng by naturall reason and good phi-

losophye / whether there be a purga-

toꝝe oꝝ no purgatoꝝe . which

boke is deuyded into thye

dyalogys.

...

**The fyrst dyaloge sheweth and treateth of the
merueylous cꝝystens of god.**

**The seconde dyaloge treateth of the immorta-
lyte of manns soule.**

The thyrde dyaloge treateth of purgatoꝝe.

By John Baskin



The prologe of the auctoꝝ.



De happenyd so but late that for dyuers besynes and other assayes conceyninge my selfe I toke a vyage out of this realme and passyd ouer this narrow Ocean see, and traueyled in to dyuers farre countreys in the cest partys / and at the last as it was my chaunce I came into a great cytye / where I made myn abode and there taryed by the space of .xx. dayes or aboute / in whiche cytye there vseth continually to resorte a great compaigne of marchauntys / whiche be bozne in sondrye and dyuers nacions / whiche be not onely Englyshmen / Frenchmen / Spanyardes / Almaynes / and other dyuers Christē / but also they þ be Turkes & Saracē / & other that be of Bachametys lawe. And bycause of interchaungynge of marchaundyses / þ sayd marchauntys do dayly mete togyder in dyuers places within the same cytye / and whan they haue talked togyder of thyngs concernyng theyꝝ owne besynes / yet for a recreacyon amonge them self / they be desyrous eche of other to knowe newes & straunge thynges of other contrees. And as it happenyd to me on a season to be in the compaigne of dyuers of those marchauntys / amonge them all specyally there were .ii. of the / of the whiche one was a turke called Syngemyn bozne vnder Bachometys law / and þ other was a Christenman callyd Comynge / bozne in hys Almayn / which were of olde samylper accoyntaunce / & bothe of them men of great wytte and of good lernynge / and specyally þ turke / whiche was well lernyd bothe in moꝝall phylosophye and naturall / betwene whom I herde mych good communycacion / argumentys and reasons / whych lyked me very well / and so wel pleased me that immediately after that I toke penne & ynke & tytled it in wytyng / & reported euery argument & reason as nygh as my wytte and remembraunce wold serue me / after the maner as here after foloweth in this lytell boke. And in the begynnynge of theyꝝ sayd comunycacyon Comynge the Almayn asked of Syngemyn the Turke / what tythynges or newes were in his contrey / whych Syngemyn shewed hym of the great warre whych þ great Turk had lately had in dyuers places / as well of the great sege of þ Rhodes / as of the great batayles / whych he had lately had in Hungarye. But yet the sayd Syngemyn was not so glad to tel the tythynges & newes in & about his contrey / as he was desyrous to knowe of some straunge newes in other placis in Christendome. And oft tymes required this Comynge to shew hym some new tythynges of his contrey. To þ whiche Comynge the Almayne answered and shewed hym that there was a newe variaunce in Christendome and a sepyne begonne of late amonge the people there / concernyng

cernyng they sayth and byleue/and sayd that there was a new opynyon
spronge amonge the people/that there is no purgatory/no; that the soule
of man after it is separate from the body/shal neuer be purged no; pur-
fied of no synne that remaineth therein/but þ it shal immediatly after it
is separate from the body/go to heuen to eternall ioy and saluacyon / or
cllys to hell to eternall payne and dampnacyon. To whome Syngelthyn
answered/and sayd that þ opynyon was but folysh and agayns all good
naturall reason/bycause that all people in þ world of what cōtrei so euer
they haue be o; be/ o; of what law & secte so euer they haue be o; be/ aswel
the Danys/the Jewes/and you that be of Chyestes sayth/ & we that be
of Bachymets law/and all other that euer lyued o; do lyue after the o;-
der of any good reason / haue euer byleued and do byleue that there is a
purgatory/ where mannes soules shal be purged after this mortall lyfe.
Therfore quod he I meruell greatly that there shuld any suche fond opi-
nyon begynne amonge the people now in any contrey / consyderynge þ
there is no reason to maynteyne they opynyon that euer I coude here.

A The reasons of them that holde opynyō that there is no purgatory.
To whom Comynge þ Almayne answered & sayd that they had dyuers
reasons to maynteyne they opiniō theri/wherof one is this. **T**hey say
þ contreyō whiche some call repentaunce/is that whiche is the very pay-
ment and satysfaccyon for synne/and they say that when a man commyt-
tyth a synne/and after is repentaunte therfore/ that god of his goodnes
doth forgyue hym/and that þ repentaunce is the onely satysfaccyon that
god wolde haue to be made and done for that synne. And than syth that
a man whiche is a synner/by suche repentaunce hath made suche paymēt
and satysfaccyon for his synne as god wolde haue to be made therfore/yf
than that man shuld go to purgatory/ and haue a new punyshmēt after
his deth/that repentaunce that he had before shuld be but boyde.

A nother reason / they alegge that man was ordeyned and made to
haue an infynyte beyng/ therfore after this mortall dethe he must haue
infynyte ioy o; infynyte payne. So thā he is not ordeyned to haue payn
in purgatory that hath an ende.

A nother reason they alegge and that is this. God by the order of his
iustyce hath ordeyned heuen/where that good men shal be rewarded / &
hell where synners shal be punysshed / and in bothe those places orders
and degrees/that is to say/ that he whiche deserueth a great and an hye
reward shal haue in heuen a great ioy/ and he that deserueth a smaller
rewarde/shal haue a smaller ioy/and also he that deserueth a great pu-
nyshment/shal haue in hell great payne/and he that deserueth a lesse pu-
nyshment/shal haue in hell lesse payne. So that whether a man haue de-
seruyd a great ioy o; a small ioy/a great payn o; a small payne god may
by his order of good iustyce rewarde o; punyssh hym accordyng to his de-
seruyng so that there nedeth no place of purgatory.

A nother

Another reason they alege/ that though a man be not clerely purged of his synne when he dyeth/and though some spot & tokē therof remaine in his soule wherby he is somewhat defoꝛmed / yet þ̄ soule maye do some meane and low seruyce oꝝ pleasure to god in heuen/though it be not the best and best seruyce/noꝝ though it haue not the greatest ioye in heuen/ yet it may haue some small ioy/and be in some low place in heuē/ & there haue a ioyous lyfe/wherwith it wyll be ryght well content/and so rewarde accoꝝdyng to his desert/though it be not purged and made so cleane as other soules that be there/and so nedeles to ordeyn foꝝ that soule any other place of purgatoꝝ.

Another reason they alege/þ̄ god hath ordeyned heuen to be a place of infynite ioy/and hell to be a place of infynite payne/ & yerth where we be to be a place myrte/somtyme of ioy/somtyme of payne/whych neuer endureth but foꝝ a tyme/ þ̄ shall haue ende. And than syth that the soule offendeth beyng here with the body / it is conuenient it shuld be purged here with þ̄ body. And bycause þ̄ god hath ordeyned this place in yerth to be a place myrte of ioy & payne þ̄ shal haue ende/it is most couenyēt þ̄ the place of purgatoꝝ shuld be here in yerth/bycause it is þ̄ place ordeyned foꝝ payne that shall haue an ende / & so nedeth to put none other place of purgatoꝝ/ & yf there be any other place/where is þ̄ place of purgatoꝝ.

Another they alege/that bycause the mercy of god cā not be wout his iustyce and remysyon is euer incydent to repentaunce / therfoꝝ as sone as repentaunce is taken/ god of his iustyce must gyue remysyon/ & therfoꝝ after repentaunce and remysyon there ought to be no purgatoꝝ.

Another obieccyon they alege / that yf thou do an offence to god and to thy neyghbour/when god foꝝgyueth it neede none other satysfaccyō to thy neyghbour bycause god is the very owner of all / and thy neyghbour hath no pꝑerte/but as a seruaūt to god/as but to make accoꝝpte to god

To whom this Syngeinyn the turke anone answered and sayd / that as foꝝ all those reasons they may be sone answered & auoyded / & yf thou wilt gyue to me drygent heryng/ I shall gyue the suffyccient solucions to al those reasons & satysfy thy mynde. And further I shal pꝛue to þ̄ by other argumentes & by natural reason & good phylosophye/þ̄ there must nedys be a purgatoꝝ/where þ̄ soule of man after þ̄ it is separat from the body/shalbe purged and purifyed. To whom this Comynge sayde/þ̄ he wold be meruelous glad to here his mynde therin. To whom this Syngeinyn than sayd/þ̄ he must immediatly go in to the Crete to speke with a marchaūt/to aske of hym but one short question touchyng þ̄ besynes of his marchaūdyse/ & sayd that he wold retorne agayne incontynēt/ which as he sayd/he dyd/ & taried not long but shortly cam agayn. And as sone as euer they were mete there agayn/they begā theyꝝ comunycaciō / & Comynge þ̄ Almayn begā fyrst to speke/ & sayd as hereafter now foloweth.

vision 50

Finis prologi.

**The fyrst dialoge of the inuincible
existence of god.**

In introduccion to the mater. Caput primum.



Comyngo the almayne. **C**owse my frende
Synge myn because thou saydest ere while that thou
wouldest proue to me by naturall reason and good phi-
losophye that there is a purgatorie: where the soule
of man after that yt is separate from the bodye shall
be purged and purged: I praye the lette me knowe
thyne oppynyon therin / and let me here what reasons
thou cast alege therfore. **C**ynge myn the turk

I shall proue the that o: thou go yf thou wylte abyde the argument
therof / and pacyently wyth good delyberacyon here me. **C**omyngo. **I**
shall be contente to gyue dyligent herynge therto / but yet I praye the
then to suffer me to answer the and to obiecte and to replye against the /
whan that I thynke in myne oppynyon that thy argumetes and reasons
be not suffycient to satisfye my mynde.

Cynge myn. **C**het wyth I am well content / and thy request is reason-
nable. For wyth reasons and argumentes made pro et contra / and on
bothe parties answered / replied / and obiected / the truthe of every pro-
posicion shal soner and better be knowen: but yet one thyng I wyl
warne the / consyderynge that my onely purpose is to proue the thyng
by reason / that in thy reasons and obieccyons agaynst me / that thou as-
ledge no maner texte nor authoryte / neyther of the bokys of the olde by-
ble / nor of the newe testamēt: neyther of no other boke / of that that
thou callest the holy scripture of the deuynyte of thy crysten saythe / nor
of the lawes made therfore: whyche thou by thy saythe arte bounde to
believe. For thou mayst well knowe / yt wyl be but a thyng in bayte to
ledge suche texts o: authorytes to me / for that that I and all other
turks of our lawes and secte wyl utterly denye many of the principles
and many of the texts and authorytes of thy crysten beleue and sayth.

Comyngo. **B**ecause thou sayst so I shall not trouble the wyth alled-
gyng of any suche texts o: authorytes of our sayth o: lawe. And ther-
fore I praye the lyke wyse tse the same maner vnto me / nor ledge thou
no texte nor authorytes of the boke of thy lawe callid the Alcoron / nor
of any other boke of thy Mahometts lawe / for yf thou do / I wyl be
as redy to denye those textes and authorytes of thy saythe and lawe / as
thou wylt be redy to denye those textes and authorytes of my beleue
sayth. **C**ynge myn. **I**t is but trall thou shuldest so do therfore let vs
now bothe

The fyrst dialogue

now bothe ley all textys and authorytees of eyther of oure beleurs and lawys appart: and se how we can proue by reason and good naturall philosophy that there is a purgatoire/ where that mennys sowles shulde be purged and purfied. **Comyn.** But I thynke yt wyl be harde for the to proue yt. Therefore I pray the begynne and let me here thy reason. **Syngemyn.** Wyth ryght good wyl/ but yet then fyrst o: that I procede to that mater concernynge purgatoire/ thou must fyrst graunte me two pynctyles o: conclusyons. One is that there is a god aboue all/ whyche ruleth and gouerneth all/ and conserueth and kepepyth all/ and regar deth and taketh hede to all. A nother is that the soule of man is immortal/ and shall neuer dye/ but hathe a lyfe perpetuall. **Comyn.** As to those two poyntys I muste nedys graunt the. **Syngemyn.** What moueth the to graunt them so sone. **Comyn.** Mary because þ our holy scripture sheweth yt and techeth vs so. And also all our lawes byndeth vs and copellyth vs to belyue it. **Syng.** Ye but yet lay all the scripture & lawes apart and tell me what thynkest thou by those two poyntys in naturall reason. **Comyn.** By my trouth I thynke that no man onely by reason can proue that there is a god that gouerneth all/ conserueth all/ and taketh hede to all/ no: that that the soule of man is immortal and dothe neuer dye. **Syngemyn.** Cres I shall proue to the bothe those poyntys by reason / so that thyne onely reason shall iudge them to be true/ yf thou wylt dyscretly consyder yt and serche yt profoundly and put a gyue thy reason therto delyberatly to dyscussle yt. **Comyn.** By what reason canst thou fyrst proue that there is a god that gouerneth all. **Syng.** Harke and I shall shewe the.

That god was wythout begynnynge and the fyrst cause of all thyng. Cap. ii.

Fyrst I trust thou wylt graunt me that there was euermore a thyng o: nothyng/ somwhat o: nowhat/ beyng o: not beyng. **Comyn.** As to þ I must nedys graunt/ that there was euer a thing o: no thyng as the lalen men call it/ res vel nihil/ somwhat o: no what which they call aliquid vel non aliquid/ beyng o: not beyng/ whych they call esse vel non esse/ so: as the philosopher saythe omnium oppositoru alteru est veru / of two thynges opposyte o: contradyctoires euermore the one must nedys be true. **Syng.** Then thus/ every thyng is somewhat / and every thyng that is somewhat is beyng/ so that a thyng/ somewhat/ and beyng/ signifye one sence/ and also they: contraries/ nothyng/ nowhat/ and not beyng/ do signifye all one sence. **Comyn.** That is true. **Syngemyn.** Then furthermore whether was ther a thyng before nothyng/ o: nothyng

of the merueylous existens of god.

62 nothyng befoze a thyng. ¶ Comynge. ¶ Wher a thyng must nedys be befoze nothyng/ or ellys the worlde noz nothyng therin now colde be/ for of nothyng nothyng can pcedede noz come. ¶ Syngeimyn. ¶ Ther in thou sayste truthe for one contrary can neuer bynge forth hys contrary/ for yf that onys nothyng was beyng then of that nothyng can neuer come a thyng or beyng/ for of nothyng nought can be made/ therfore yt foloweth well that there was euermore a thyng beyng. And tha that thyng whyche was euer befoze all other thynges muste nedys be wythout begynnynge for euery thyng that is made or create had a cause of hys begynnynge/ ergo then yt must folowe that that thyng whyche was fyrste of all made/ muste nedys haue a maker/ whyche was vnmade for yf ony thyng were befoze that thyng whyche thou callest the fyrste maker/ then that whych thou callest the fyrst maker/ can not be called the fyrst maker and the fyrst cause of all/ because yt hath a nother maker or a nother cause befoze yt/ so yt must nedys folowe that there is one thyng whyche was the fyrst maker and fyrst cause of all thynges/ whyche hath no maker noz no cause ther/ ofout of whos as of the very founteyne of all causes euery thyng is deriued/ and taketh hys beyng/ so that thyng whyche was fyrst beyng/ must nedys be the cause and foundacyon of all thyng/ of all beyng/ and that fyrst cause or fyrst maker can haue no begynnynge but was euer wythout begynnynge/ whyche fyrste cause and fyrst thyng amonge all people is called god/ and that fyrst cause is most worthy to be called god. ¶ Comynge. ¶ That conclusyon foloweth so resonably that yt can not be denyed.

¶ That god is and shall be wythout ende.
Capitulum. iii.

¶ Syngeimyn. ¶ Then syth that god is the fyrst cause of euery thyng/ and the fyrst and pryncypall cause of the beyng of euery thyng/ yt requyrez that there be in hym such a beyng so perfyte/ that euery thyng not god/ haue a nother beyng whyche must lacke somwhat of the perfection of his beyng/ so that his beyng must be the most perfyte most subtil crall beonge/ & the most sure beyng that is or can be. ¶ Comynge. ¶ What than. ¶ Syngeimyn. ¶ Than further that thyng hath the moste perfyte beyng/ the moste substancyall beyng and the moste sure beyng/ whych shall neuer haue ende/ for yf yt shall haue an ende/ it is not most perfyte/ moste substancyall and moste sure beyng/ but yt must be suche a beyng whyche excludyth euery imperfeyon that lowyth or tendyth to not beyng/ for perfyte beyng/ substancyall beyng and sure beyng/ be all contrarye to not beyng/ so that the one is repugnaunt to the other/ and denyeth the other clerely. And therfore it must then nedys folowe

The fyrst dialogue.

god whyche is the moost perfecte beyng / moost substauncrall and moost
sure beyng / must haue a beyng that neuer shall haue ende. So there is
no tyme passe in whyche he was not / nor no tyme present in whyche he
is not / nor no tyme to come in whyche he shall not be: so of necessitye yt so
lo weth that hys beyng was euer without begynnyng / and is and shall
be euer without ende. **Comynge.** I must nedys asseyne the same.

**That god is mooste of power and the mooste no-
ble thyng that can be. Cap. iiii.**

Syngemyn. Then forthermore sythe that god is without begyn-
nyng or ende and the cause of every thyng that is whyche hath
taken taketh or shall take any effecte / as I prouyd the before / and
the cause is euer the moze stronge than the effecte. And also the cause is
euer that whyche hath power to make the effecte to be / therfore syth that
god causeth all / therfore it must nedys folowe that god hath power to do
all / and because he may do all / therfore conueniently god is called omni-
potent / and is mooste of power and myght: and by the same reason also I
may proue the nobylte of god / for the cause is alway moze noble than
effecte / and noblenes is that whyche hath lesse nede of foreyne helpe / that
is to saye of helpe of any other thyng / and than sythe god is the cause of
all thyng / and every other thyng taketh hys effecte by god / and cometh
and procedeth of god as of his fyrst cause / and the cause as I sayd before
is moze noble than the effect / and every thyng that taketh any effect / hath
nede of the cause / for that that without the cause the effecte could neuer
haue bene / but the cause hath neuer no nede of the effecte / for the cause
may be without the effecte / but the effecte can not be without that cause:
Therfore sythe that god is the fyrst cause of all thyng / yt must folowe
that every thyng hath nede of god / and that god hath nede of nothyng /
and than syth that noblenes is that whyche hath no nede of foreyne help /
or helpe of any other thyng / yt must of a necessary conclusyon folow that
god is the moost noble thyng that can be. **Comynge.** I agre.

**That god is the very lyfe / and that he hath the
mooste ioyfull and pleasaunte lyfe
that can be. Cap. v.**

Syngemyn. Than mozeouer sythe that I haue prouyd to the here
before that beyng and not beyng be two contrarietyes and
that beyng must nedys be before not beyng: so lykewyse lyfe
and not lyfe be two contrarietyes / and yt requyryeth that lyfe pro-
cede and go before not lyfe / for that thyng whyche hath no lyfe / can
not be the onely cause that that thyng whyche hath lyfe. For that thyng
whyche hath no lyfe nor neuer had lyfe / may not by his only power make a
thyng

of the merueylous existens of god.

thyng to haue lyfe. **Comyn.** All that is reasonable. **Gynge.** But we see many thynges in the world/ whiche haue lyfe as man & beest/ ergo that lyfe whiche is in those creatures/ is deriued and procedeth & came fyrst of that creatour whiche is the very lyfe/ and in whome fyrst must nedys be lyfe. For as a founteyne/ whiche is the very grounde and cause of all the ryuets and brokys of water/ whiche come from that founteyne/ of it self must nedys be the very water/ so god whych is grounde and cause of all lyfe/ must nedys be of hym selfe the very lyfe. And than syth that god is fyrst creatour and causer of euery thyng whiche hath lyfe/ it foloweth than that in hym there was euer a very lyfe/ and that he is founteyne of all lyfe and that no lyfe can be so very and parfytte a lyfe as his lyfe/ bycause he is the fyrst grounde and cause of all lyfe. yet forthermore sythe that god is the very lyfe and the grounde of all/ and cause of euery thyng that hath lyfe/ than that lyfe and luyng whych god hath/ must be a pleasaunt and ioyfull lyfe/ or ellys a paynfull and sorowfull lyfe. But yf it shuld be a paynfull and a sorowfull lyfe/ than it coulde not be a parfytte & sure lyfe/ but syth thou hast grauntyd to me here before that god hath the moost parfytte and surest beyng that can be/ and that whiche shall neuer haue ende/ and sythe that payne and sorowe is that/ whiche causeth the thyng to perysh whych suffereth y payne and sorow/ bycause it is contrary to the nature and desyre of the thyng whiche so suffereth. And ease & pleasure doth cōforte the nature of that thyng whych suffereth that ease and pleasure/ and increaseth it/ and causeth it the longer to contynue. So yf that the beyng and luyng of god shuld be a lyfe and beyng in payne and sorow/ that paynfull and sorowfull lyfe/ shuld be the cause that his beyng shuld not be parfytte/ but shulde perysh at the last/ and so not to haue an eternall and an infynyte beyng. But than syth his beyng is moost parfytte eternall/ and neuer shall haue ende/ it must nedys folowe that his lyfe must nedys be a ioyfull and pleasaunt lyfe/ and the moost ioyfull and moost pleasaunt lyfe that can be. **Comyng.** All that is conuenient to graunt.

That god hath knowlege and vnderstandyng/ and knoweth euery thyng that euer was/ is/ or shal be
Caput. vi.

Gynge. **Comyn.** Than by the same reason that proueth hym to be y very lyfe/ I may well proue his knowlege and vnderstandyng: for that thyng whiche hath no knowlege nor vnderstandyng/ can not be onely cause of that thyng/ whiche hath knowlege and vnderstandyng. And also as I sayd to the erewhyle/ bycause the beyng of god/ is y fyrst beyng and the cause of the beyng of euery thyng/ and the moost parfytte/ moost

The fyrst dialoqe:

moost substauncyall/and moost sure beyng/ It must than folow that he must haue the moost noble and moost worthy byenge that can be imagined or thought to be/ and than that thyng which hath beyng & lyfe also/ is moze worthy and moze noble/ than that thyng which hath but beyng onely/ as the tre and herbe/ whiche haue a quyknes of a lyfe wherby they growe & increase/ haue a moze noble and worthy beyng/ than a deed stonk or a deed ston which grow not. And as the brute beest which hath a lyfe sensytyue and power to moue it selfe/ and memozye/ hath a moze noble and a moze worthy beyng/ than the tree or the herbe/ whiche hath but quykennyng and growyng without power to moue or memozy. And also as the beyng of man/ whych hath both lyfe sensytyue power to moue memozy/ and vnderstandyng/ hath a moze noble and a moze worthy beyng/ than the brute beest/ whiche hath but lyfe sensytyue power to moue and memozye without vnderstandyng. So it must nedys folowe that vnderstanding is the cause of the moost noble and moost worthy beyng/ & than sythe that god hath the moost noble beyng & moost worthy beyng that can be/ it must nedys folow that in god there must be knowlege and vnderstandyng/ and that the same beyng of god must be with the same knowlege and vnderstandyng. And than yf the beyng of god/ as I haue prouyd to the here before/ be without begynnynge and endyng/ eterne/ infynyte and without measure/ his vnderstandyng must nedys be without begynnynge and endyng/ eterne and infynyte without measure. And also syth his beyng is/ and hath be euer moost perfyte/ and as he hym selfe may be hym selfe/ so may he hym selfe vnderstande hym self/ so his beyng can not be seuerd from his knowlege and vnderstandyng/ nor his knowlege & vnderstandyng seuerd from his beyng. So must it than folow/ that he vnderstandeth all and knoweth euery thyng that was/ is/ or shalbe/ and euery manys thought/ and euery acte done in the worlde or that shalbe done in the worlde/ so that euery thyng is present to his knowlege. ¶ Comynge. ¶ That conclusyon pleaseyth me well.

¶ That god is the hye good thyng and moost perfyte goodnes and the very truthe. Caput. vii.

Beyngemyn. ¶ Than further as beyng and not beyng be two contraytantes and repugnautes/ and some call them contradyctories that is to say/ that the one alway doth denye & with saye the other/ and as lyfe and not lyfe be two contraytantes/ and where suche two contraytantes be/ euery thyng in the worlde is betrefed vpon one of them/ and nothyng in the worlde can be betrefed vpon them bothe/ for euery thyng in the worlde is god or not god/ and euery thyng is a man or not a man/ and euery thyng in the worlde that is/ hath lyfe or no lyfe. So I say that good and not good/ which we call euyll/ be two contraytantes. ¶ Than it must nedys folowe yf syth god is beyng/ that god must nedys

of the merueylous existens of god.

nedys be eyther a good thyng or an euyl thyng. But yf god shu'd be of hym selfe an euyl thyng / than there coude no goodnesse procede nor come of god / for one contrary of it selfe onely / can not byrnye forth his contrary. But we see that there be many good thynges / whiche come from god and be of the creacyon of god / and also euery good thyng taketh his goodnes of god / for god is the fyrst cause of euery good thing. Therfore god of whome euery good thyng cometh / and of whome all goodnes proceedeth / must nedys be hym selfe the hye good thyng / and the very and moost hye goodnes / and that in no wyse god may be euyl. Comynge. As for that no reasonable man may denye.

That vertue is euermore in god.

Caput. viij.

Synge myn. Than lyke wyse as good and euyl be two contrary-
auntys / so truthe and falshe be two contrary auntys: therfore god must than be eyther truthe or falshe / but falshe is of the kynde of euyl / and truthe is of the kynde of goodnes / and than syth god is the very goodnes and the hye good thyng hym selfe / and falshe is of þe kynde of euyl / it must nedys folowe that god in no wyse may be false / but that he hym selfe must be the very truthe. And than syth I haue proued vnto the that god is a beyng and a thyng without begynnynge or endyng / and the moost perfyte thyng / the moost substauncyal thyng / and moost sure thyng / the very truthe and the best thyng / god must haue in hym selfe the best propertees that can be. Comynge. I graūt well. Synge myn. Than I praye the answer me to this / is not vertue the best properte that can be in god. Comynge. If I shuld answer the ther-
to / we must fyrst agre what thyng vertue is. Synge myn. I thynke that vertue is nothyng ellys / but the dysposycyon of the mynde well or deryd / so þe vertue resteth euer in þe mynde / as whan the mynde doth consent and agre to goodnes. And I thynke that all clerkes wyll agre to þe same. Comyn. And I thynke the same / and that vertue is nothyng ellys but a good mynde: for alway whan the mynde consentyth to goodnes / than there is vertue / whether it be in god or in his creatures / and this consent to goodnes is euermore in god. Synge myn. Tha syth the mynde and wyll of god doth euermore consent to goodnes / it foloweth well that vertue must euermore be in god. Comynge. I must nedys affyrme the same.

That

The fyrst dialogue:

That iustyce must be euer moze in god, and god is euer ryghteous and iuste. Caput. ix.

Gynge myn. **Then further moze whyther is iustyce belongynge and incydent to vertue or no.** Comynge. **It must nedys be so / for all clerkes haue dysfynyd, that iustyce is a constant and a perpetuall wyll gyuyng to euery thyng his owne, and therfore me thynketh it must nedys folowe, that iustyce must nedys be a good thyng and an hye excellent vertue.** **Thou sayst truche, & by that hye excellent vertue of iustyce god doth rule and gouerne all, and that same selfe iustyce is the constant well of god, wherby he gouerneth all the woylde and euery thyng therein, in a conuenient and reasonable ordre, and so it must folowe that god is euer ryghteous and iuste**

That god is euer mercyfull.

Caput. x.

Ut now forther I wyll demaunde of the whyther mercy be a good properte and incydent to vertue or no. Comyn. **Than lette vs fyrst lyke as I sayd, befoze agree betwene vs, what we call mercy.** Syn. **I thynke that mercy is nothyng ellys, but a louynge mynde of a pytefull affecte. And syth that mercy is incydent to vertue / than it must be euer in god, so þat alwayes god by his iustyce dothe gyue punysshment & rewarde to euery one as he doth deserue, so by his mercy he dothe remytte punysshment, and inlargeth the rewarde.** Comynge. **That conclusyon is bothe proper and reasonable.**

That the iustyce and mercy of god be correspondente and þat the one can not be without the other.

Caput. xi.

Gynge myn. **Than forther syth þat iustyce and mercy be both incydent and alwayes belongynge to vertue, it foloweth of necessity þat iustyce & mercy must alway be in god, & þat his iustyce can not be wout his mercy / nor his mercy without iustyce. And than it must nedys folow þat god dothe neuer punyssh no creature by his iustyce, but that by his mercy his punysshment must be lesse than he doth deserue: & also that god doth rewarde no creature by his iustyce / but that by his mercy whiche is a louyng pytefull mynde / he doth gyue hym a greater rewarde than he doth deserue. For by his iustyce he gyueth punysshment cōdigne & dew / & by his mercy he remytteth agayn parte of the punysshment, and also by his iustyce he gyueth rewarde cōdigne & dew / and by his mercy & goodnes he inlargeth & gyueth moze rewarde therto. So it foloweth for a necessary cōclusiō / þat the iustyce of god & the mercy of god / be euer correspondent & correlatyue / & þat the one can not be without the other / and that god is euer iuste & mercyfull.** Comyn. **By my trouthe this is a metueylous goodly conclusyon.**

That

of the merueylous existens of god

¶ That god doth gouerne all / & conserueth all /
and doth take hede to all. Cap. xii.

Syngemyn. ¶ Than now to the purpose that I spake of in the begyn-
nyng / Syth that god is infynyte and seeth and knoweth all / and
is hym selfe the hye good thyng and the excellent goodnes / and byth
euer his iustyce and mercy whych be euer correspondēt to gyther / yt must
nedys folowe that he by his iustyce and mercy doth rule all and gouerne
all / and cōserueth and kepeth all the worlde & euery thyng therein. ¶ Co.
¶ Thou haste dyuen that conclusyon vpon so many reasonable prynci-
ples that I can not denye it. ¶ Syngemyn. ¶ Than yet forther I muste
aske of the an other questyon / is not loue a thyng & properte belongyng
to vertue. ¶ Comyn. ¶ Yes mary it must nedys be so / for in þe loue of god
and thy neyghbour for goddes sake restyth all vertue. ¶ Syngemyn. ¶ Why
than yt must nedys folowe that loue muste be euer moze in god and that
god doth loue the worlde / or ellys he wold not by his prouydence gouerne
it and conserue it as he doth / and than he can not gouerne yt & conserue
yt / except he regarde yt and take hede to yt and to euery thyng contey-
ned in the worlde / and to euery acte and dede whych is done in the worlde.
¶ Comyn. ¶ All that I graunt well. ¶ Syngemyn. ¶ Than syth that
he regardeth and taketh hede to the worlde / and to euery one of his crea-
tures / he wyll of a congruens mooste specyally take hede to his creatures
here in yerth / whiche be mooste worthy and noble / but man is mooste wor-
thy and noble of all his creatures in yerth / because he is mooste lyke vnto
god. ¶ Comyn. ¶ Why is man moze lyke to god than any other creature
in yerth. ¶ Syngemyn. ¶ Because that man hath both knowlege and vn-
derstandyng as god hath / and so hath no nother creature in yerth / and
therfore of cōuenyence yt must than nedys folowe that god doth regarde
and take hede to man and to the actys and dedys of men. And than yt
must forther folow that he must punyssh and rewarde euery acte and dede
done by man after his deservyng accor dyng to his iustyce and mercy.
¶ Comyn. ¶ All reason wyll agre to the same.

¶ That god is euery where / & alway in euery
place of the worlde. Cap. xiii.

Syngemyn. ¶ Than yet forther as touchyng the merueylous existens
of god / thou remembrest I shewed the ere whyle that euery thyng
in the worlde is present to syght and knowlege of god. And than he must
nedys knowe euery thyng / and euery mannes thought and wyll / and
as I sayde to the before because his knowlege and understandyng ex-
tendeth so large that he knoweth euery thyng / euery where and in euery
place

The fyrst dialogue

place and because his knowlege can not be seuered from hys beyng no: hys beyng frome hys knowlege / yt foloweth well that he must be euery where and in euery place. **C**omynge. **C**hat conclusyon wyll be meruelous harde to proue. **C**yngeimyn. **C**yes that conclusyon I can proue the by an other reason and arguement. **C**omynge. **C**praye the howe. **C**ynge. **C**thou knowest well I shewed and proued to the ere whyle / that god is the fyrst cause of all thyng and all beyng. And that there is no other fyrst no: pryncypall cause of the beyng of the worlde but onely god: and that god is the onely cause therof / and there is none other mediat cause therof but only god. **C**han thus as the phylosopher sayth and where the cause ceaseth the effecte ceaseth. As thus yf there be one cause of the beyng of a thyng / yf that cause be taken away and be absent from the thyng / than that thyng can no longer haue beyng / no: can no longer contynue but muste cease so: to be / and because god is the fyrste and onely cause of the worlde and of euery parte of the worlde / and no other cause but onely god / yf god shulde be absent from the worlde / or from any parte of the worlde. **C**he worlde from whyche he shulde be so absent / or that parte of the worlde / from whyche he shulde be so absent / coude not be no: no longer contynue / but nowe because there can not be putte an example lyke thereto in all poyntes / yet shall I put the a famyliare example / that somwhat shall be resemble theto: as the fyre and the flame therof / for we se by experyence that the fyre is the cause of the flame / therfore yf the fyre be clerely taken away the flame can not be / no: no longer contynue. And where so euer the flame is there the fyre must nedys be: and where so euer any parte of the flame is there the fyre must nedys be: so I saye of god and the worlde / where so euer the worlde is there god muste nedys be / and where so euer any parte of the worlde is / there must god nedys be: therfore it muste nedys folowe that god is present euery where / in the worlde and in euery parte of the worlde / and no where absent / and therfore because that god is the fyrste cause of the worlde / and no nother cause of the worlde but onely god / yf god shulde be absent from the hole worlde and not present in the hole worlde / his absence shulde cause the hole worlde to perysh. And also yf god shulde be present euery wher and in euery parte of the worlde that parte of the worlde from whens he is absent and not present / coude no longer remayne in his beyng / because as I sayde befoze / god is the fyrste and onely cause of the hole worlde and of euery parte of the worlde / and yf the cause shulde cease / the effect shulde cease / wherfore as I sayd befoze yt must folowe for a necessary conclusio / that god is euery where and alwaye present in the worlde / and in euery parte and place of the worlde. **C**omyn. **C**Now I thanke the for that conclusio pleaseth me well / but yet there is one dout therin / wherein I wolde moue

of the merueylous existens of god.

move the and that is thus/ yf that god be euery where in the worlde/ and in euery place of the worlde/ yt shulde seme to some mennys fantasys/ y god of hym selfe shulde be dyuers thynges / oꝛ elles dyuers of his partys shulde be in dyuers placys. As one part of god to occupye one place/ and a nother parte of god to occupye a nother place. ¶ Synge. ¶ May not so yt must nedys folowe by reason that god is but one thyng and not dyuers thynges/ and that there be no mo goddis but one. And also that y same one god maye be hole in dyuers placys. ¶ Comyn. ¶ I praye the by what reason may I knowe and vnderstande that.

¶ That god is but one thyng/ and not dyuers thynges. Cap. xliii.

Synge. ¶ As touchyng the fyrst that god is one thyng and that there be no mo goddis but one/ thus yt may be prouyd/ vnyte must be before pluralyte / oꝛ ellys pluralyte must be before vnyte/ so that god must nedys be an vnyte oꝛ ellys a pluralyte/ and euery pluralyte consisteth of two thynges whiche be dyfferent in them selfe/ and two dyuers thyngys. But betwene euery two dyuers thynges is some dyscorde and varyaunce/ soꝛ where is no maner of dyscorde of beyng there is but one thyng/ but yf god were seuerall thynges and not one thyng/ then shuld there be euer in hym a dyscorde and a varyaunce / and yf he had suche a beyng that euer varied in hym selfe then had not he the noblest beyng/ and the ioyfullest beyng/ but a beyng myserable and wretched/ therfore syth he hath the noblest beyng and most ioyful that can be/ as I haue prouyd to the before/ yt must nedys folowe that god is but one thyng/ and not dyuers.

¶ That there is but one god. Caput. xv.

And also by y same reason it foloweth that there must nedes be but one god and not many / soꝛ yf there were many goddis/ other then those goddis agre amonge the self in euery thyng and euery acte/ oꝛ ellys they dysagre and dyscorde in euery thyng and euery acte / oꝛ ellys theydely they agre in some thyngys and dyscorde in some thyngys/ but as to the fyrste/ yf they agre in euery thyng ynd euery acte/ then be they not many but one god/ as to the seconde yf they dyscorde in euery thyng and in euery acte / then shulde there be no concorde in all the worlde noꝛ the worlde noꝛ nothyng ellys coude neuer haue ben noꝛ contynued/ soꝛ y whiche the one shuld haue conserued/ the other shuld haue destroyed. As to the thyrde poynte they agre in some thynges and in some thynges dysagre/ then in those thynges in whych they dyscorde must be betwene the varyaunce / then yf they varye betwene them selfe / neyther of the in can haue the most noble and ioyfull beyng/ but eche of them a beyng myserable. And also yf there be two goddes/ there must be of euery thyng two

The fyrst dialogue.

fyrst begynnynge/so neyther of them shulde be by hym selfe sufficient.
Also in euery kynde of thynges that which is the hyst of the same kynde
is but one thyng/ for the multytude of all seuerall men is reducyd in to
one mankynde/ the multytude of euery seuerall horse in to one kynde of
horses/ and so of other/ and the multytude of seuerall kyndys in to one
generall begynnynge and hed of all kyndes / so the vniuersall order of
thynges is referryd to one hole & vniuersall begynnynge. And lyke wyse
as euery synguler mater is referryd in to one mater / euery meinbre of y
world in to one hole member & body/ so all seuerall natur be referryd to
one hole nature / all seuerall lyfys to one lyfe/ all seuerall mouers to one
mouer/ all seuerall orders to one hys hole orderer of al thyng / so it must
nedys folowe that there is but one god and no mo / whyche is the fyrste
cause/ begynnynge / ruler and orderer of all thyngys / and is but one in
hym selfe.

¶ That god is hole in dyuers places.

Caput. xvi.

Also as to the other poynte it is not incōuenient y that same selfe
one god may be hole in dyuers places/ for thou seest by experyēce
that the sowne of a thyng or a voyce or a worde spoken may be hole hard
in dyuers placys/ and of dyuers men atones & yet euery man hereth the
hole voyce, sown, or worde/ & yt reboūdyth hole in euery mānes erys. Al-
so thy soule and lyfe of thy body is hole in thy hole body/ and hole in eue-
ry parte of thy body/ or elles yf pte of thy body (as thy hande or thy fote)
were cut away or destroyed pte of thy soule were mynysshed & destroyed
but of that thou seest at thyne eye the contrary experyence / and so thou
seest well that thy hole soule and lyfe is hole in dyuers placys / wherfore
syth thou seest well y these thynges which be but y creatures of god/ haue
suche power of beyng y they may be hole in dyuers placys / yt foloweth
wel that god that is creatour and cause of all/ hath such power & nobilite
of beyng that he maye be hole in dyuers placys. Comyn. ¶ Now that
is one of the properyst conclusyons for my lernynge that euer I harde.
Syn. ¶ Yet tary a lytell whyle/ and I shall shew the a nother conclusyō
touchyng y meruelous existens of god/ whiche peraduenture shall please
the as well as that. Comyn. ¶ That I wold be glad to here/ therfore I
pray the shewe me what yt is.

¶ That god is eternall.

Cap. xvii.

Synge myn ¶ By these forsayd cōclusiōs I shall now proue to y y god
is eternall. Comyn. ¶ Thou haste me thynketh prouyd that to
me substauncyally all redy / for thou haste prouyd that god is infynyte
wythout begynnynge or endyng/ and that I call eternall. Synge myn.
¶ Hare now I see well thou perceyuest not the perfyte grounde of thys
thyng

of the merueylous existens of god.

thyng. **C**omyn. **W**hy what callest thou eternall. **C**yn. **F**or sothe
Eternall/ is y very pfyte possession of all to gyther of lyfe intermynable/
y is to say wythout chaugynge of tyme/ but all thyng y is in the worlde
lyuyng in tyme/ occupyeth tyme present/ & procedeth from tyme past vn
to tyme to come/ for yt hath losse the tyme of yester daye/ & yet occupyeth
not the tyme of to morowe. For no man lyueth in thys lyfe but in thys
present mouable & transytoye moment. And euery thyng that lyueth &
is in thys worlde/ occupyeth at ones but one lytell moment of tyme/ so y
ioy that any creature can haue in thys lyfe is as no ioy/ For I trow thou
wylt graunt that that ioy/ whych thou haddest yester day / whych is now
passyd/ is now to the no ioy/ and y ioy whyche thou shalt haue to morow
not yet comen is yet to the no ioy/ for yf the pleasure whych thou haddest
yester day in tastynge of delycate metes be now past / the hast thou now
no such pleasure in tastynge/ or yf thy body shall haue after thys tyme an
ease and pleasure in the auoydynge of the payne whyche thou now indu
ryst/ yet hast thou no suche pleasure now/ so all the beyng lyfe pleasure &
ioy whyche any creature hath in thys lyfe / is but durynge one lytell mo
ment whyche is shorte/ and lytell worthy to be called any perfyte beyng
or lyfe/ or any perfyte ioy/ but the eterne existens of god whyche must ex
cell all other beynges/ hath in yt selfe suche a nobylte that yt comprehen
deth all the hole plente of lyfe togyther / and knytteth tyme paste & tyme
to come wyth the tyme present. And nothyng is to god past nor to come
but all thynges be to hym present. For yf any thyng were to hym newly
known/ tha god had not all perfyte knowlege in hym at the beginning.
And so than there shuld be in god some mutabylte/ and chaunge & aug
mentacyon of knowlege/ and betwile he had euer most perfyte beyng/
and most perfyte knowlege/ and his knowlege can not be separate from
hys beyng/ as I haue proued to the before/ it must nedys folowe/ y god
knewe all thyng euer/ & euery thyng was euer/ is/ & shalbe to hym pre
sent. **C**omyn. **T**his is now one of the meruelest conclusyōs y euer I
herd/ but syth I now pceyue y nothyng is worthy to be called eterne but
onely god/ what shall I call those thynges/ whych haue such an existence/
in transytoy momentes that neuer shall haue ende nor fynyshe. **C**yn.
Certes yf I shulde gyue them a condygne name I must call them per
petuall/ and the existence of god eternall / and sythe that god is present
euery where/ and all thyng is present vnto hym / and y vnderstandyng
of god is hys very beyng/ yt must nedys folowe that god vnderstādeth
seeth and knoweth euery thyng in the worlde/ euer present before hym/
euery mānes thought/ euery act that is past/ and euery thyng that is pre
sent/ and euery thyng that is to come/ and knoweth what euery creature
hath done/ doth and shall do/ & what euery man doth or thynketh or shall
thynke or do/ so euery thyng that euer was/ is/ or shall be/ is now to hym
known/ and is now present before hym. **C**omyn. **N**ow doubtles that

The fyrst dialogue.

is one of the noblest conclusions that euer I hard syth I was bozne/and therfore I thanke the wyth all my harte/ and not onely for thys/ but also for all thy other reasons whyche thou haste made to me here before/ wher by thou hast so forcyd me that I must nedys by reason graunt/ that there is a god whyche by hys hye prouydence ruleth and gouerneth all/ and cōserueth and kepeth all / and regardeth and taketh hede to all the woꝛlde/ and to euery thyng ther in conterneyd. But at the begynnynge of our cōmunycacyon thou shewedest me that thou coudest proue to me by reason a nother conclusyon & pryncyple/ that is to say/ that the soule of mā is immortal and shall neuer dye. ¶ **Cyng.** ¶ That conclusyon I purpose and can proue to the wyth so good demonstratyue reasons/ that I dout not but I shall therein ryght well satysfye thy mynde/ but yet now because I haue a lytell besynes to do/ I praye the spare me for a lytell season. And wythin the space of an houre oꝛ lytell moze / I shall inete the here agayne & than we shall procede in our argument. ¶ **Comyn.** ¶ Wyth ryght good wyll I am content/ & I shall not fayle by goddys grace to be here agayn wythin thys houre / and than delygently to attende vpon thy retoyne/ & therfore I pray the fayle not to kepe thy promyse. ¶ **Cyngemyn.**

¶ I shall not fayle to kepe my promyse by the helpe of the great god. And therfore for a season now fare well. ¶ **Comyn go.** ¶ And fare well agayn wyth all myne harte .:

¶ Thus endeth the fyrst dialoge/ declarynge the meruelous crystens of god.:

The seconde dialogue of the immortalityte of mannes soule.

That it is conuenient and nedefull to proue the immortalityte of mannes soule by reason. Caput. ii.



lyngemyn. Now by my troth well met for I thought as mych þ I shuld be sure to fynde þ here at my retorn Comyn. And I made þ more hast because I wold be here before the. For I wold be lothe þ thou shuldest proue in me any breach of couenaunt or promyse. Syn. Therein thou art þ more to be comendyd / & therfore now let vs go to our mater that we dyd promyse betwene vs to dyspute / that is to say / to proue by naturall reason only that the soule of man is immortall and shall neuer dye. Comynge. I wot well thou dydest say to me / that thou coudest proue it by naturall reason: but I had leuer here tell of the other conclusyon that thou spakest of / that is to say / þ there is a purgatory / where the soule of man shalbe punysshed after it is separate from the body / which is more couenyent and more nedefull to be prouyd / than to proue the immortalityte of mannes soule: for there is but few people but that they beleue that the soule of man is immortall. Syn. And I thynke it is both conuenient and nedefull / to proue fyrst the immortalityte of mannes soule / for as touchyng the fyrst poynte / I can not so couenyently proue to þ by reason þ there is a purgatory / nor so well to satisfye thy mynde therein / except I shuld fyrst proue to the by reason that the soule of man is immortall / for that þ other the same groundys & princyples whych serue for the fyrst wyll conuenyently serue for the other / or elles they wyll be antecedentes necessary to proue the sayd consequens. And as to the seconde poynte me thynketh it is now very nedefull / and for a comen vertuous welth to proue by reason that þ soule of man shuld be immortall. For this I merk meruelously whych I se by a comen experyens vled in the world / and specially in my contrey / þ many whiche be called the great wyse men of the world / whiche haue depe and hie learninge and also excellent wyt / do lyue abomynably and vyciously / some in pompe and pryde some so inordinately couetous that be neuer sacrate / some in rancor malyce and dysderyn / and many of them do neuer couette from those vices / duryng theyr lyues / nother by exhortacyon / prechyng / techyng / nother by payne / punysshment / sekene / nor other thyng / except it be for a very lytyll season onely whyle the payne endureth / I saye than yf suche wyse men and great clerkys so well studyed and lernyd / beleuyd perfectly and surely that theyr soules were immortall / & shuld haue payn or toy in an other world / accor dyng as they deserue here in yerth / I suppose verely they wold neuer contynue in theyr vycious lyuyng as they do / wherfore it is a great coiecturall arguement vnto me that they beleue not theyr

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not they? soules to be immortall. But that they labour and study to byrnyng other to beleue the immortalyte of manes soule/because they wold haue them obedyent vnto them and therby to maynteyne they? owne byces & voluptuous appetites. **Comyn.** **May** god forbed it shuld be so/but I thynke rather it is the fraylte of they? nature/and that they do but forget to do they? duties to god for þ tyme/but yet yf there be any suche men as thou spekest of/whych wyll neuer be conuerted by exhortacyō/præchyng/scēnes/noz other punysshment/me thynketh for thē there is no remedy. **Gyng.** **Yes** forsoth this thyng whych I purpose now to shew the pād uenture may be a remedy and helpe therin. For there is nothyng in the worlde shall alter and chaunge a mannes mynde and beleue so well and surely/as shall the iudgemēt of his owne reason/for when a man is set in the perfyte beleue of ony thyng/though the prayer and opiniō of other cā not turne his minde/yet whē a nother reason cometh to his mynd which destroyeth that fyrst reason/which causyth hym to beleue his fyrst oppniō to be true/þ same other reason so comē to his mynde shal chaūge his fyrst beleue and oppnyon. Therfore I say for suche men as beleue not the immortalyte of mannes soule / yt is necessary to persuaue them by reasons and arguementes and such as they neuer herd before/oz ellys though they haue before hard them/yet they dyd neuer in they? myndes wyth delyberacyon depely dysculle them. And such reasons so moued vnto them shal cause them to alter and chaunge they? beleues and oppnyons. And whee they beleuyd before that the soule of man was mortall/they shall by þ perswasyon of such reasons chaunge theyre oppnyons / and beleue that it is immortall/and that it shall neuer dye.

**What is a dyspnycyon/and what is a
descrypcyon. Caput. ii.**

Comyn. **By** my trouthe thou sayst well vnto me & therfore I pray the now shew me some of those reasons/whych thou thynkest necessary to proue the immortalyte of mannes soule/for the contentacyō of my mynde therin. **Gyng.** **With** a ryght good wyll. But yet yf I shulde sayllsye thy mynde in thys mater by way of argument and reasonyng/we had nede fyrste to agre betwene vs in þ wordes and termes þ we shall speke/so that I may meane the same thyng alway þ thou dost meane/and that thou meane alway the same thyng that I meane. For yf I speke a worde/and by that worde that I speke I do meane fyre/ & by the same self worde thou dost meane water we shal neuer thā agre in our argumentes and reasons / noz by our argument neuer byrnyng forth/noz proue no true noz good cōclusyon. Therfore yf we shulde talke of þ body and of the soule/ & of man/it is fyrst necessary to agre betwene vs / what thyng we call a body/ & what thyng we call a soule/and what thyng we call a mā. **Comyn.** **Thou** sayste well therin/therfore fyrste I pray the
tell me

of the immortalyte of mannes soule.

tell me thyn opynyō theri / & what thing thou callest a body / & what thing thou callest a soule / & what thing thou callest a mā. ¶ **Gyn.** ¶ I cal a body as all þ phylosophes afore haue defyned yt . ¶ **Co.** ¶ What meanest thou by this worde defyned. ¶ **Gyn.** ¶ Mary dyffyniciō as the phylosophers say is a rule whyche sheweth and techyth vs the beyng of the thyng / & what the thing is / only by termes and wordes essencyall. But a descriptyon is a rule / whych sheweth and techeth vs the beyng of the thyng and what the thyng is by wordes accidentall / and wordes essenciall be those which sygnifye such an essencyall thyng / whych can not be taken away from þ same self thyng / whych we wold haue diffynyd & þ thyng styll to remaine. But accydentall thyngs be those / whych may be takē away from þ thyng wyth we wold haue describyd / & yet þ thing may styll remaine / as whyte black / hard / soft / good / bad / & such other be termes accydentall for a horse or a man / for whytnes or blacknes / hardnes / or softnes / goodnes or badnes may be chaunged in a horse or man / & takē away from those thynges & yet the same selfe horse or man may remaine styll in theyr substauncyall beyng / & therfore they be callyd accydentall thynges for a horse or a man but those termes a body and sensyble / be termes essencyall for a horse or a man / for they may not be taken away from the substaunce of a horse or a man / and the same selfe horse or man to remaine / and therfore they be callyd essencyall termes for a horse or a man.

¶ What is a body / what is a soule / and what
is a man. Caput. iii.

¶ **Omynge.** ¶ All þ I perceyue well & am agreed w þ therin / therfore I pray the procede and tell me what thou callest a body / and what thyng thou callest a soule / and what thou callest a man. ¶ **Gyn.** ¶ I call that a body as I sayd befoze as the phylosophers haue dyffyned yt / that is thus: A body is that which hath length / bryde / & thickenes. And a soule as þ phylosophers say / is þ acte of a naturall body hauynge lyfe in power. And a man is a body with a soule sensytyf and reasonable. But yet me thynketh there is a better dyffynicyon / than that for the soule after myn opinyon. ¶ **Comyn.** what is that? ¶ **Gyn.** ¶ Surely after myne mynde a soule is no nother thyng but a lyfely power / and ought not alway to be called the acte of the naturall body hauynge lyfe / for I thynke that thou mylt graunt that the soule of man / when it is separate frō his corruptyble body is a soule / & yet it is not than the acte of the body / for thā it doth nothyng with the body / nor that body doth no acte / nor hathe no naturall doynge by reason of the soule / and therfore it semeth it is no good dyffynicyon of the soule to call it the acte of the body / but the best dyffynicyon of the soule is to call it the lyfely power. ¶ **Comyn.** ¶ Yf that be thyn opynion / than thou goest clene from the dyffynicyon of the phylosophers and than I suppose that few clerks therein wyll take thy parte. ¶ **Gyn.** ¶ May it is not clere agayne the phylosophers mynde / for peraduenture

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whan they gaue that dyffynicyon they ment that the soule beyng ioyned wyth the body / is p^ract^e of the body. Comyn. Well than go forth with thy purpose. Syng. Then furthermoze I say that of that soule there is thre dyuersytees / that is to say / a soule vegetatyf / a soule sensytyf / and a soule intellectyf. A soule vegetatyue is that lyfe that is in a plante / tre gras / herbe / o^r frute / whych do grow. A soule sensytyue is that lyfe which is in a brute beste / whyche occupyeth and vseth the. v. wyttys and lacketh reason and vnderstandynge / as is a hors / a cow / a byrde o^r a fysh. And p^r b. wyttys by the tastynge / the smellynge / the herynge / the syght and the touchynge. And therfore euery kynde of bestes hauynge these. v. wyttys haue a soule sensytyue. But a soule intellectyue is that whych hath a lyue ly vnderstandynge to knowe good from euyl / and ryght from wronge. And therfore a man is that creature to whom god hath gyuen this soule intellectyf / whyche we call the reasonable soule. And because man hathe growynge as plantes & herbes haue / he is therfore called lyfely / & because he hathe the vse of the. v. senses as brute bestes haue / therfore he is callyd sensyble. And because he hath reason and vnderstandynge / therfore he is callyd reasonable. Therfore a man is nothyng ellys but a lyfely body sensyble and reasonable / so those two thynges ioyned togyther that is to say the body and the reasonable soule do make a man. Comyn. This is a very good introduccyon to our mater and a reasonable / therfore I am content to graunte to the all these forsayd conclusyons / therfore I praye the go forth wyth thy argument / & let me see how thou canst proue by reason that the soule of man is immortall and shall neuer dye. Syng. That I trust I shall proue the / but yet fyrst o^r we go to the reasonyng therof fyrste I shall proue to the p^r it is wysdom for a mā to beleue that p^r soule of man is immortall / and shall neuer dye / and that it is great foly to beleue the contrary that it is immortall. Comyn. How canst thou proue that. Syngemyn. Forsothe thus.

That it is wysdome to beleue that the soule
of man is immortall. Caput. iiii.

A Man must nedys other beleue that the soule of man is immortall and shall neuer dye / o^r ellys mortall and shall peryshe with the body / but it is moze wysdome and profyte for a man to beleue that it shall neuer dye / then the cōtrary. For in euery doutfull thyng the moze surer way is to be cholen. But yf thou beleue that it is immortall & shall neuer dye / though it be not so / yet that beleue by no possyblyte can neuer hurt the no^r dysprofyte the / for yf it be immortall and shall haue punishment after for his desert / that beleue maye do the great good / yf thou lyue the moze vertuously. And yf it be mortall and shall dye / yet yf thou beleue p^r it is immortall / p^r beleue shall neuer after thy deth do the hurte / whyther thou lyue in this worlde vertuously o^r vyciously / when thou hast no lyfe no^r beyng

of the immortalyte of mannes soule.

no: beyng after thy soule is departyd from thy bodye. But on the other syde yf thou beleue that it is mortall and shall dye with thy body/that be leue paduētūre may do þ great hurt. For yf thy soule lyue after thy body and be punysshed in an other world for thyne offences done in this world/ yf the boldnes of that beleue haue caused þ to lyue the more vyciously in this worlde/ for whyche thou arte in an other world punysshed/ then that beleue that thy soule is mortall is cause to the of great harine/ therfore to beleue that þ soule of man shall dye with the body one way may be cause to man after ward of great hurte. But of this beleue that the soule of mā shall neuer dye/ shall neuer by no possibylite be hurtfull to mā after ward no: there can not folowe therof to man any harine/ wherfore I may well conclude þ a mā to beleue that his soule is incorruptyble and shall neuer dye/ is great wysdome/ and to beleue the contrary is great folyshnes.

Co. That reason prouyth it more wysdome to beleue þ immortalyte of the soule/ but yet that reason prouyth not the soule to be immortall.

¶ Yf the soule of man shulde not be immortall / than
were man the most vnhappiest of all other crea-
tures and bestys. Caput. v.

Syngemyn. But yet yf thou wilt gyue me diligent heryng/ I trust I shall proue the by reason that the soule of man is immortall / and that it is infynite and shall neuer dye no: vtterly perysh/ and that I shall proue þ by dyuerse reasons. **Comynge.** I praye the by what reasons. **Syngemyn.** Dowtles by many good reasons/ wherfore my fyrst reason is thys. There is no creature of god in yerth whyche dothe to god so myche honour no: prayseth god so myche as man dothe/ no: also there is no creature in yerth that hath any knowlege and reason to knowe/ how to do honour to god saue only man/ than syth that man is only that creature/ whyche doth honour to god here in yerth/ it is conuenient and stan deth moste with equyte and ryghtfull iudgement and goodnes of god/ that god shuld therfore rewarde man with a lyfe and a beyng more plea saunt and better / than any other creature or beste here in yerth. But the lyfe and beyng whyche man hath here in yerth / is more wretched so: w- full and wo:se / than the lyfe of any other brute beste here in yerthe/ ergo it is conuenient and necessarye that man haue an other lyfe after the cor- ruptyon of his body/ and that must nedys be the lyfe and beyng of his reasonable soule / because his body after his mortall deth hath by nature no maner of lyfe. **Comyn.** Why is the lyfe of man here in yerthe more wretched so: w- full and wo:se thā the lyfe of any other brute beste. **Syn.** That I shall shewe the/ for thou knowest well ynoughe a leest by expe- ryence that the body of man is more feble and tender / than the bodye of any other brute beste / for the bodye of man is all tender and naked and myche more tender than any other brute beste/ for þ fylles haue of theyr

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nature shell^e o^r skalys to couer and defend they^r bodyes/the best^e be full
 of here and haue thycke skynnes/the foules haue fethers:but man is ten-
 der & naked/ & yf he had not couering fo^r him made of other best^e skynne
 o^r here o^r other thynges/he shuld peryshe fo^r colde/ fo^r whych thyng to be
 gotten man must labour and study / where the bestes fysh o^r foule nede
 not to labour fo^r & obteynynge therof/ because they haue all such thyng^e
 nedefull fo^r the gyuen them by nature/ so that the lyfe of man is moze ne-
 defull & weched/ than the lyfe of any other brute beste. Also man taketh &
 must take great labour fo^r the obteynynge of his necessary fode & lyuyng
 as to tyll the grounde wyth great labour to get hym drynk & fode. where
 the bestes take no such payne fo^r drynke no^r other fode/ but fynde alway
 the water redy fo^r they^r drynke / and all other thynges o^r deynd by natu-
 re redy fo^r they^r fode without any study o^r labour therfoze to be taken.
 So the lyfe of man is moze labozous & paynfull/ than & lyfe of any other
 brute beste. Also mā idureth mych veracyō/ thought/ study & vnquietnes
 of mynde/ whych the brute bestes indure not/ fo^r though & man knoweth
 surely that he shall dye & oft taketh thought therfoze/ yet the brute bestys
 haue no knowlege of they^r deth/ no^r take no thought therfoze. And also
 man doth take thought & care fo^r losse of ryches losse of honour o^r dygny-
 te/ & many a man taketh so great care fo^r losse of such ryches & honour/
 that durynge his lyfe therfoze he can neuer be mery. And som man taketh
 so great thought and care therfoze that oft tymes he dyeth fo^r sorow/ mē
 and women also desyre and couet gay and fresh apparell to couer they^r
 bodyes/ goodly garnysshed and fayre houses/ & all bewteous syght^e plea-
 saunt to the eye/ as goodly pyctures and ymages/ they desyre and delyte
 also in swete smellys & saouours/ and to here songes and armory & swete
 sownes pleasaunt to the ere / and taketh great payne labour and study /
 veracyon and vnquyetnes of mynde fo^r the obteynynge of such thynges.
 But yet the brute beste careth fo^r no such thynges/ but regardeth nothing
 but only fo^r his fode/ his bodely lust ease & pleasure. Therfoze it proueth
 well & man indureth mych veracyō thought study & vnquietnes of mynd
 whiche the brute bestes indure not. Therfoze as I sayd before/ yf & soule
 of man shuld not haue a nother lyfe and beyng after it is separate from
 the body/ then were man in worse case than any other brute beste/ whych
 were not consonaunt to the iustyce no^r goodnes of god/ that man whych
 of all creatures perthly gyueth only honour and prayse to god/ shulde be
 rewarded wyth a lyfe moze weched & worse than any other beste in perth.
 And therfoze god of his iustyce and goodnes must rewarde hym with a
 better lyfe/ than that whyche any brute beste indureth/ whych can not be
 excepte & his soule haue a lyfe and beyng / after it is separate from this
 corruptible body. So of conuenience it foloweth that the soule of man
 must nedys be immortall. ¶ Comynge. ¶ That is a ryght proper reason
 whyche thou hast made / but hast any other reason than that? ¶ Gyng.
 ¶ Ye fo^r loth

of the immortalyte of mannes soule.

Cye forsooth that I haue / and therfore my seconde reason shall be this.

**¶ That the soule of man vseth his operacyon & properte
without the body / and so may haue a beyng
wythout the body. Caput. bi.**

The very operacyon & properte of the reasonable soule is to know
and to vnderstande / then yf the grosse body of man be the cause
of the beyng of the soule / so that the soule take his perfeccion and corrup
cyon of the grosse body / then can the soule neuer vse his operacyon & pro
perte wythout the body. But yf the soule of man may vse his operacyon
and properte wythout occupyng of that grosse body / than is not the
body the cause of the perfeccion and corrupcyon of the soule / but y^e soule
maye vse his operacyon and properte wythout occupyng of the grosse
body / for the lesse that the bodye o^r the. v. wyttys is moued o^r styed / the
better and the moze perfytlly doth the soule vse his operacyon & properte.
For when a man moueth not wyth the body no^r seeth nothyng no^r he
reth no noyse / no^r tasteth no^r smelleth nothyng / that shulde trouble the
body / than doth the soule of man vse his operacyon and properte of vn
derstandyng mozt clerely and perfytlly. And also yt hath ben oft tymes
harde and knowen / that dyuers men in they^r dreims haue seen many by
syons / some in they^r dreime thynk them self / in they^r lyuyng bodies to be
in other placys talkyng wyth other folkes / and doynge dyuers thynges
to they^r pleasure o^r dyspleasur: when in dede they^r bodies be not there /
but they lye in they^r beddes styll a slepe / and these thynges and bysyons /
whyche they se in they^r dreims is the operacyon of they^r soules / for they^r
bodies so lyenge a slepe do see no^r do no such thyng / and therfore syth
the soule of man doth see and doth such thynges wythout the body / it fo
looweth well that the soule of man hath a beyng wythout the body / and so
may haue his beyng when it is seuered and separate from the body.

¶ Co. We thinketh that reason pueth as well y^e the soule of a brute best
may haue his beyng when it is separate from the body of that beste. For
as I suppose a dog o^r a hog o^r any other brute best doth dreime as well as
a mā doth / for a dog in his slepe wyll barke and open lyke as he doth whē
he is wakyng / a hog and dyuers other bestys wyl crye and make noyse
in they^r slepe lyke as they do beyng wakyng. **¶ Syn.** As to that I say
in myn opinyon / that no brute beste in y^e world doth dreime but only man
no^r all the worlde can not proue the contrary. And I saye that though a
dog o^r other beste doth crye and make noyse in his slepe / yet yt dreimeth
not no^r seeth nothyng. For this we see oft by experyence y^e many a man
in his slepe dothe speke and moue / and yet he dreimeth not / no^r seeth no
thyng / no^r when he is wakyng can nother tell no^r remember that he dre
med of any thyng / all the while that he so spake in his slepe / no^r saw no
thyng that while: & so that somtyme a man speketh and maketh noyse

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in his slepe / and seeth no thyng no: dremeth not / and yet somtyme he
 speth and maketh mouyng o: noyse in his slepe / and dothe dreine & see
 bysyons / but that spekyng and mouyng whych a man hath in his slepe /
 whyle he seeth nothyng no: his mynde occupped / cometh only of the na-
 turall dysposycyon and complexyon of the body / and it is only the opera-
 cyon of the body / and not the operacyō of the soule / because y the mynde
 is no thyng occupped that whyle / no: pcepueth no: seeth no thyng that
 whyle. For p:ofe wherof yf ye wyll sodeynly pryck a man beyng a slepe /
 he wyll moue and sty: / and paduētūre make crye o: inake noyse o: sowne
 and yet dremeth not that whyle of no suche hurte done to his bodye / no:
 his soule saw no thyng that whyle / and yf he be sodeynly wakyd therewith
 he cā nother tell no: shew of no maner dreine no: bysyon in his slepe that
 he had that whyle. whych operacion of the naturall dysposycyon and com-
 plexyon of the body euery brute beest may haue in his slepe / & that natu-
 rall dysposycion of the body / doth cause y beste to crye & moue in his slepe
 as when it feleth payne it wyll crye in token of that payne as it doth whē
 it is wakyng / and when it feleth ease and pleasure / it wyll inake noyse
 o: sowne / o: make some mouyng / betokenyng the same ease and plea-
 sure as yt doth when it is wakyng. But yet there is no brute beest in the
 world whych is able to inake any noyse crye / o: sowne in his slepe other
 wyse / y it is able to do when it is wakyng / but when it is wakyng / it is
 not able to do any thing / touchyng only the operacyon and properte of y
 reasonable soule / for yt can not reken no: count no nombers no: dysculle
 what is ryght and w:onge / good no: bad / no: make no argumentes no:
 reasons / whyche operacyon & propertees of the reasonable soule no brute
 beste can haue no: ble in his slepe / because he can not haue them no: ble
 them when he is wakyng / but a man hath those propertees of the soule /
 as well wakyng as slepyng. For wakyng he can reken and counte nō
 bers and reason and dysculle what is ryght and w:onge / good and bad /
 and inuente and fynde many lutell reasons and argumentes / whyche the
 brute beste can not do / a man can also ble the same lyenge a slepe in hys
 dremys / for many man also beyng a slepe in his dreine / doth fynd dyuers
 reasons & argumentes pūyng some conclusyon of some scyens and fa-
 culte / whych reason cam neuer to hys mynd before whyle he was wakig /
 also many a man in his dreine hath had dyuers bysyons / & hath forseen &
 had knowlege of thynges to come / whyche hath afterwarde fallen playn-
 ly and truly accordyng to his bysyon / some of promocyon & wyynyng /
 and somtyme of losse and bodely hurte / whyche after hath fallen to hym
 and many a man in his dreine hath seen and knowē his owne destrucciō
 and dethe. Thus the soule of man hath his knowlege / and bleth his pro-
 perte of vnderstandyng not occuppēge the body & wythout any helpe
 of the bodye / o: of any of hys. v. senses / o: of any o:rgane of the senses / o:
 of any member of the bodye. And yet forthermoze many a man we see
 by crye

of the immortalyte of mannes soule.

by experyence beyng seke feble and weke/and the soule nygh the poynte of departynge from the body/a lytell before the houre of his deth hath forseen and fortolde his owne deth/and also the deth of other folkes and dyuers other thynges/whyche afterwarde haue truely come to passe. And also brode wakyng hath seen many sightes & vylions of dyuers straunge thynges of spyryt or deuyls & of dyuers persons / whyche haue ben dede before/and shewed them that were than present/ that those vylions dyd gyue hym perfyte knowlege that he must nedys dye. whych straunge vylions other persons beyng there present wyth hym coud in no wyse see nor perceyue/wherfore yf the soule of man shuld dye and corrupt with the body/it semeth agayns reason that it shulde be so perfyte in his beyng to vse his operacyō and properte of knowlege & vnderstandyng so quykly truely & perfytyly so nygh the tyme of his corrupcyon / but rather when yt begynneth to dye and corrupte/ yt shuld begynne to wax weke & feble in vlyng his operacyon and properte. wherfore vpon these pmissys I may well conclude / that syth the soule of man vlyth his operacyon & properte mooste perfytyly without occupyenge of the body or helpe of the body/that the most parfyte beyng of the soule is without the body/so the body can not be the cause of the corrupcyon of the soule of man / but that the soule may be wythout the body/no: that the soule dyeth not whē the body dyeth/no: when it is separate from the body/but lyueth and hath his beyng after and is immortall and incorruptible. Comyn. That reason is ryght good and apparaunt. Synge. Nay I praye the take pacyence for a while and here me dyligently / for I haue dyuers other reasons to proue the immortalyte of mannes soule. Comyn. I praye the go to/ I shall be glad to gyue the herynge.

That god doth wyll the perpetuall lyfe welth and preseruacyon of mannes soule/and that his wyll must be perfourmed. Cap. vii.

Synge myn. Another reason I shall shew the which is thys/because the chyldren be somewhat lyke vnto the father / and also because p father knoweth that they be of his nature / therfore the father must & dothe naturally loue his chyldren/and euer wyll the welth and prosperyte of hys chyldren styll to contynue. So lyke wyse because p man is lyke vnto god for p p god hath made hym to his symyltude/because he hath knowlege & vnderstandyng somewhat resemblynge to god/whyche most hyghe knowlege and vnderstandyng is euer in god/as I haue proued p here before in our fyrste dyaloge and dysputacyon. And also because the soule of man is of the nature of god/and procedeth and cometh only of god/it must than consequētly folowe that god doth loue the soule of man / and doth greatly wyll the perpetuall welth and preseruacyon of the soule of man styll

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man styll to contynew. And yf god do wyll the perpetuall welth and preseruacyō of that soule/that great wyll of god must nedys take effecte/ for yf god shulde haue euer a great wyll to a thyng/and that thyng shulde neuer take effecte/ than god shuld neuer haue hys wyll fulfilled/ and thā that shulde be a great dyspleasure to god/ and so than god shulde haue a dyspleasunt lyfe and beyng/ and no ioyfull lyfe no: beyng/ whyche is cōtrary to that which I prouyd to the before in our fyrst dialoqe & dysputacyon/ that god must nedys haue the mooste ioyfull lyfe and beyng that can be/ and therfore syth that the great wyll of god is to haue the soule of man in perpetuall welth and preseruacyon/ yt must nedys folow that the soule of man must haue a perpetuall lyfe/ and must nedys be immortall.

Comyn. That reason me thynketh proueth not thy purpose / for yf god haue a wyl that mannes soule shuld be perpetually preseruyd/ & that of necessitye that wyll of god must nedys take effecte / or elles god shulde haue no ioyfull lyfe no: beyng/ therof shuld folowe/ that god shuld suffer no mannes soule to be dampned. **Cyn.** Nay that obieccyon maye be well asswayed by the symplytude that I dyd shew the before of f father and chyldren. For though a father hauynge many chyldren/ haue a naturall wyll to the welth and perpetuall preseruacyon of all his chyldren/ yet yf any one of hys chyldren do dysplease hym/ and haue euyl condycions or doth hurte or intend the dyspleasure and destrucciō of his father / that father than wyll for suche unkyndnes punyssh hym / tyll he can reconcytle hym agayne to goodnes / but yf he wyll not be reconcyled / he wyll than utterly caste hym to perpetuall payne or prysonnement/ and that is for the great loue & zeale/ that suche a father hath do to iustyce. So lyke wyse god whyche of his infynyte goodnes and mercy/ hath a wyll to the welth and perpetuall preseruacion of mannis soule/ and also a good wyll euer to do iustyce/ hath ordeyned mannes soule to haue perpetuall ioy/ & also hath ordeyned punysshment for euery soule/ that dothe offende accordyng to his desert. So that the wyll of god doth euer take effect accordyng to his mercy and iustyce/ somtyme to rewarde by his goodnes and mercy/ and somtyme to punyssh by his iustyce. And also because god is louyng to mā and is mercyfull and iuste / god can not mynyster his iustyce suffycent vnto mā except that his soule shuld be immortall/ and haue a nother lyfe after it is separate froin the body. **Comyn.** Yet me thynketh thou hast not suffycently prouyd that conclusyon/ that god can not mynyster his iustyce vnto man/ excepte his soule shulde be immortall. **Cyngemyn.** Yes that I truste I shall proue the incōtyment by a good apparant reason/ yf thou wilt here it. **Comyngo.** Yes mary with all myn hert/ therfore I pray the say on.

yf the soule

of the immortalyte of mannes soule.

Of the soule of man shuld not be immortall/ than god
doth not mynyster to euery man equall iustyce.

Caput. biii.

Synge myn. Every reasonable mā wyl graunte/ that god which is
the fyrst cause of euery thyng/ & the founteyne of all goodnes/ that he
musste encre be ryghteous and iuste / as I haue proued to the in our fyrste
dyaloge/ and by his iustyce he musste rewarde and punyssh euery man ac-
cording to his desert. But we se that there be dyuers men/ and haue ben
dyuers men in the world/ which haue done dyuers and many good dedes
with good mynde/ & taken great payne and labour for the loue of god/ &
also suffered pacyently many wrongys/ hurtes/ and rebukes for the loue
of god / and neuer had rewarde therfore in this worlde. And sone after
such payne and labour take / and such good dedes done by them/ or such
wonges suffered for goddes sake they haue dyed/ and neuer rewarde in
this world therfore. So on þ other syde dyuers men offende god in this
worlde and do many euyl dedes/ & neuer punysshed suffycently in this
worlde therfore. Therfore it is necessary that man haue a lyuyng and a
beynge after this bodely dethe/ that god maye rewarde hym and punyssh
hym by his iustyce / for those good dedes and euell dedes/ that he dyd in
this worlde/ for the which he was not suffycently rewarded nor punyssh
whyle he was here. For elles god doth not minister to hym equal iustyce.
And also a mā to honour god in this world/ it were a thyng but in bayn/
yf þ he shuld dye without any rewarde whyle he were lyuyng here / nor
neuer haue therfore rewarde after his dethe in no place elles where. And
also it shuld conforthe a man to lyue vyciously/ and to satysfye his owne
voluptuous appetytes/ and to the satysfenge alway of his inordinate
desyre and pleasure and froward mynde and wyl/ and to do vycious &
abomynable dedys/ to the destruccyon and hurte of his neyghbours / yf
he shulde truste to auoyde all punysshment therfore to be had in this life/
nor neuer thynke to haue punysshment therfore/ nor make any satysfacion
after his deth in no other place elles where / therfore I saye by the conue-
nient iustice of god/ it is necessary that man must haue an other lyfe and
beynge after his soule is separate from his bodye where he maye receyue
dew rewarde or punysshment for such actes/ for the which he was not suffi-
ciently rewarded nor punysshed/ whyle he was here liuyng in erth/ which
lyfe and beyng must nedys be the lyfe of his immortall soule.

The soule of man is made to be parte taker of blys-
fulnes and ioye that euer shall endure.

Caput. ii.

Synge myn. Another reason to proue þ immortallite of mannes soule
is this. The soule of man which is made to the spymilitude & likenes
of god/ because of the vnderstandinge/ is made to perceyue and to haue
and to

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and to be parttaker of blyssfulnes & ioy/foz yf the reasonable soule/which is foined to the lykenes of god/ shuld not be made to attayne blesfulnes and ioy/then no creature is made to attayne and come to the blesfulnes and ioy/the yf it be made to attayne blesfulnes and ioy/cyther than that blesfulnes and ioy is foz euer to indure/o: ell^e to endure fo: a season/but so to endure ioy fo: a season and to haue an ende therof/ is no blesfulnes but heuynes /fo: then shulde the soule euer be sadde & heuy / to thynke it shulde departe from that ioy/that it endureth fo: that season/ fo: lyke as we be sadde of that so:owe that cometh to vs agaynst our wyll/ so be we sadde fo: that ioy that goth from vs agaynst our wyll / then yf the soule shulde be sure to departe from that ioy that it hathe/ it shulde haue cause to inorne & to be sad/therfoze it semeth than that the soule is not made to perceyue that ioy and blesfulnes that endureth but fo: a season/ which is no ioy but wretchednes. But it is made to perceyue that very ioy that endureth euer. Therfoze it may be cōcluded / that the soule of man is made to endure fo: euer and so must nedys be immo:tal.

¶ That the soule of man knoweth and perceyueth many thynges without the body/no: it dependeth not no: corrupteth not wyth the body. Cap. i.

Synge myn. ¶ A nother reason is this: we perceyue that to the bodye belongeth. v. wyttes/ that is to say/ the herynge/seyngge/selyng/tastyng/and synellyngge/and the organs and instrumentes of the. v. wyttes ben the eres fo: herynge / the eyes fo: seyngge / the nose fo: synellyngge/the mouth with the tonge fo: tastyngge/ & the other members fo: touchyngge/ but our soule we se perceyueth knoweth and vnderstāde many thynges that be not perceyued knowen no: vnderstande by the bodye / no: by no parte of the body/no: by none of the. v. wyttes. fo: the soule wythout occupeng any of the. v. wyttes conceyueth thynges that haue no bodyes/ fo: it knoweth the goodnes of god/it knoweth right and wronge/truthe and falshe/de/ the soule can reke and tell numbers/ it knoweth ppo:cyōs/ it perceyueth thynges paste and thynges to come / all though they be insensyble by meanes of the bodye/o: by the. v. wyttes/ & all those thynges þ haue no bodyes/can not be seen/hard/no: smellyd/tasted/ no: touched by none of the. v. wyttes/no: by no instrumente no: organe of them/ yet can the soule perceyue all suche incorpo:all and insensyble thynges of hys owne kynde and by hym selfe/and therfoze it appereth that þ soule hathe his operacyon besyde the body/and that the nature of the soule of inan is not of necessity dependenge to the body / no: to the. v. wyttes/no: to no parte of them/no: corrupteth not/when the body and the. v. wyttes bene corrupt/but hath his beyng without the body/and so is immo:tal.

¶ That the

of the immortalyte of mannes soule.

¶ That the naturall appetyte of the soule of man is to
come to the knowlege of the hye cause / whych
is god. Caput. xi.

Synge myn. ¶ A nother reason yet I shall shewe the / whyche is this.
The soule of man knoweth it selfe / yt knoweth euery thyng / the
beyng of euery thyng / & the cause of the beyng of euery thyng / it knoweth
thynges synyte and thynges infynite & the causes therof / and so further
and further / hyper and hyper / and cause by cause / & neuer cesyth tyll it hath
atteyned the knowlege of the fyrst cause of all thyng / whych is god that
is infynite / and the nere yt doth atteyne the knowlege of that fyrst cause
the moze vehemently it desyareth to know that fyrst cause that is infynite.
¶ Therfore it appereth that the soule of man hath euer a naturall appetyte
& properte to come to the perfyte knowlege & syght of the infynite dyu-
nely substaunce & fyrst cause / and that god hath gyuen that naturall p-
perte to the soule to come to that perfyte knowlege and syght. Then yf that be
the naturall properte gyuen of god / ergo the soule must onys nedys vse
his properte / that is to say to haue the parfyte knowlege and syght of þ
infynite dyuynely substaunce þ is god. But syth the soule of man can not
vse his properte / as to haue that true parfyte knowlege and syght therof
here in this darke lyfe / but darkly as vnder a cloude or a myste / therfore
it is necessary that the soule of man haue a beyng / in the whyche he may
haue the trewe and parfyte syghte and knowlege of that dyuynely sub-
staunce and fyrst cause whyche is god. But that parfyte syght and know-
lege can the soule neuer haue / whyle it is beyng ioyned wyth the grolle
body / ergo yt foloweth / it must haue a knowlege and syght without the
grolle body / and so yt must nedys haue a beyng wythout that grolle bo-
dy / and so it foloweth that after the corrupciõ of that grolle body / it hath
a beyng and is incorruptible and immortall.

¶ That the soule of man hath none other cause of his
beyng but god / whyche is infy-
nite. Caput. xii.

Synge myn. ¶ A nother reason yet is this. Euery thyng that is made
of nought and immedyatly create of god is infinite and shall neuer
haue ende / for the heuen / yerth / hell and the hole ingynne of the worlde /
were immedyatly made of god and haue no nother cause of theyr beyng
but only god whych is infynite. And because that cause is infynite theyr
beyng be naturally infynite / but that thyng that hath a nother meane
cause of hys beyng than god / is corruptible / as the body of man & bestie /
or a house and suche other / whyche haue a nother meane cause of theyr
growyng and beyng / whych is the moysture of the yerth / & the hete of the
sonne / and soyne & the fallyon. Also the. v. wyttys as the syght / the smel-
lyng :

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lynge/the tastynge/herynge/ and touchynge haue a nother meane cause of theyr beyng/ whyche is the eye for the syght/ and the nose for the smellynge/ the tonge and mouth for tastynge/ the eres for herynge/ the handes and other mebers of the body for touchynge/ whych. v. wyttys haue theyr cause & beyng of those members/ then yf the vnderstandynge/ the whych is the soule of man/ haue none other meane cause of his beyng but god & is infynyte/ & is immediatly create of god / the soule conueniently must be infynyte. But that the soule hath no nother meane cause of beyng but god/ and that it is a thyng whyche is immediatly create of god / thus it may be wel proued. The soule must nedys be made of somwhat/ or ellse of nought/ but there can be nothyng named of the whych it is made/ for yf it be made of any other meane thyng or thynges/ then must it be made of partes of yt selfe/ whych so gadered togeder maketh the hole soule / or elles it is made of some mater wyth som forme and fassyon added therto: but it is not made of his partes gederyd/ for the soule hath no partes nor can not be deuyded. Nor it is not made of no nother mater / for euery thyng that is made of any mater and forme/ maye be resoluyd vnto the same mater wherof it was fyrst made/ when the forme or fassyon is broke and destroyed/ as an ymage/ a house/ a cup of tymber or metall/ and such other/ whych may be resoluyd vnto the same mater/ as vnto the same tymber or metall/ when the fassyd and forme therof is broken and destroyed/ and therfore syth the soule of man can not be resoluyd to no such mater/ wherof it is made/ because it is but only a symple substaunce of it selfe/ ergo it is made of no mater then yf yt be nother made of partes of it selfe/ nother of no mater/ yt hath no meane cause of his creacyon and beyng/ then must it nedys be immediatly made of god/ ergo god is only the cause of his creacyon & beyng / & where it hath no nother cause of his beyng: but that that it is infynyte/ & immediatly effecte must nedys be infynyte. So consequently yt foloweth that the soule of man must nedys be infynyte incorruptible and immortall.

¶ That the materyall substaunce of no thyng in the worlde
can be corruptyd/ no more can mannys
soule Caput. xiii.

There is nothyng in the world that is made of any mater & forme that clerely corruptyth and cometh to nought/ for though the forme and fassyon be corrupt and gone/ yet the mater euer remayneth / for euery corporall thyng in the worlde is copound of .iiii. elemētes / & euer it is resoluyd agayn vnto .iiii. elementes/ of the which it is copound/ that is to saye eyther in to the fyre/ ayre water/ or yerth. So that those .iiii. elementes nor no parte of the can neuer be corruptyd/ because they were immediatly made and create of god/ for there is as mych fyre/ ayre/ water & yerth at this daye/ as euer was any tyme before this / and neyther more nor lesse. And euery thyng that is copounde and made of these .iiii. elementys

of the immortalyte of mannes soule.

mentes though the forme and fassyon maye be corrupte / yet the matter euer remaineth. For take any corporall thyng that is in the worlde / be a stok / a stone / a plante or tre / or the body of any best / and breke it or bren it / and do what ye can to destroy it / yet ye shall neuer destroy the matter therof to cause it utterly to come to nought. For the perth whych is in it / wyll turne to perth or ashes / & water & moysture therein wyll go to the element of the water / so that it wyll downe to the holow places of the perth / and so at the last in to the see / or ellys it wyll be vapoured vp by the hete of the sonne or sterrys / and so at the laste turne to reyne. The eyre and wynde whych is therein / wyll to the eyre whych is in his proper element. The fyre therein wyll ascende to the proper place and spere of the element of the fyre. So that euery one of the elementes wyll go to his owne place and proper spere / so that the materiyall substance of euery corporall thyng doth neuer perysh and come to nought but doth euer remaine. The syth that god suffered no corporall thyng naturally to corrupte and to come to nought / it is lykely that he wyll not suffer the soule of man / whych is so noble a thyng and immediatly made and create of god / as I haue proued to the before / and also made to his symplytude and lykenes / utterly to corrupt and come to nought. So it must folowe that the soule of man must be immortall / and can neuer perysh and come to nought / but must euer contynue in his beyng.

¶ That mannes soule that is the moste perfyte and moste noble thyng that euer god dyd ordeyne & create must haue most longe tyme to cōtynue / & remayne in his beyng. Cap. xiiii.

Beyngempr. ¶ Another reason is this. Euery thyng the more perfyte and the more noble that it is / the longer it is able to cōtynue in his beyng. But the soule of man is the most perfyte creature and most noble creature that euer god dyd ordeyne or create / because it is made to the symplytude and lykenes of god / as I haue proued to the in our fyrst dialogue and dysputacion. Therefore it is most able to cōtynue in his beyng / but we se dyuers creatures of god / which be perfyte thynges and able to contynue by nature / and to haue beyng infynyte / as the elementes that is to say / the fyre / the eyre / the water / the erth / as I proued to the here before / & also the bodies aboue as the sonne mone & sterrys by theyr proper tees haue a beyng / & naturally they shall neuer be utterly corrupte nor peryshed / because there is no cause of theyr corrupcyon / ergo the soule of man / whych is the most perfyte & most noble thyng that euer god made and ordeyned / muste haue such a beyng / that shall be able to contynue and so haue a beyng infynyte. Therefore it must folowe that the soule of man is immortall / and shall euer cōtynue and remayne in his beyng.

The seconde dialoge

That the soule of man hath his full perfeccyon as sone
as it is annexed to the body/and that it increaseth
not successuely. Caput. xv.

Amyngo. Thy reasons so depely enter in to my hert/ & I can
not auoyde it/ but I muste nedys graunt the soule of man to be
immortall/ & to haue a beyng/ after the corrupcyon of the body.
But yet one thyng moueth me greatly whether & soule of man haue his
beyng & full perfeccyon as sone as it is annexed to the body/ or yf it in-
crease his perfeccyon successuely. **Syn.** As to that it must nedys be af-
firmed & the soule hath his full perfeccyon and beyng/ as sone as euer it
is annexed to & body. **Comyn.** That semeth to me a straunge thyng/
for this I suppose must be graunted & the soule intellectuall is nothyng else
but the vnderstandyng/ whyche beyng in the body of man is annexed
to the sensytyue lyfe/ but we well perceyue that & bodye of a chyld in the
wōbe of the mother hath quyknes of lyfe/ & yet lacketh vnderstandyng
longe tyme bothe befoze the byrth and after/ & longe tyme after & byrth so
cōtynueth/ no: hath no more perceyving no: vnderstandyng then a brute
beste/ but after by processe of tyme/ by techyng and instructyon & vnder-
standing increaseth/ wherfore it semeth to me/ that his soule hath not his
perfyte beyng and perfeccion at the begynnyng/ but rather groweth and
increaseth as the body doth. **Syn.** That doute that thou mouest may
well be assayed/ but because thou shalt better perceyue my solucyon/ I
shall put the this symilitude/ lyke wyse as a harper vseth his harpe which
is his instrument to make melodye/ so dothe the reasonable soule vse the
body for his instrumente/ and lyke wyse as the harper can not make no:
shewe no melodye wyth his harpe/ excepte yt be strynged and in tēwe/
no more can the reasonable soule vse no: haue his operacyon in the body
no: shewe no reason wyth the body whiche is & instrument/ because yt is
not perfytyde no: tēwēd. And lyke wyse as the harper hath his cōnyng
and properte of harpyng/ all though he lack his harpe and though his in-
strument/ his harpe be not perfytyd and tēwēd/ and though he can not
shewe his cōnyng and properte wyth his instrument that is vnperfyte/
so lyke wyse the soule in the body of the yonge chyld hath his properte of
vnderstandyng though yt can not be shewed wyth that vnperfyte body
whyche is his instrument.

The dyfferens betwene the memozy and phantasye
of a brute beste and the soule of man/and that
all scyens is in manys soule at the be-
gynnyng. Caput. xvi.

Amyngo. Yet there is one thyng wherin I am not fully satisf-
fied/ yf so be the soule of man haue his perfeccyon of vnderstandyng
in the

of the immortalyte of mannes soule.

in the begynnyng beyng in the body of such an infante/then when that the infant cometh to parfyte age of dyscrecyon/þ reasonable soule beyng in hym shuld haue remembraunce & memory of suche thynges/ that he dyd in his infancy and chyldhode/ but of that we se the cōtrary by experyence therfore it shuld seme that the soule hath no parfyte perfeccyon of vnderstandyng in the begynnyng. ¶ **Cynge.** ¶ As touchyng that questyon thou must fyrst consyder that the memory and phantasye is not euer the same thyng that the reasonable vnderstandyng is. for memory is the power of the soule/ by the whyche one doth remember thynges paste and done/ and the phantasye is the operacyon of the knowlege/ whiche is had by reason of the. v. sensys or wyttes/ and the brute bestes haue this phantasye and memory/ which is presentyd to them by the. v. wyttes/ yet haue they no reasonable vnderstāding. ¶ **Co.** ¶ Al þ I graunt. ¶ **Cyn.** ¶ Thā thus I wote well thou wilt graunt/ þ a man beyng of the age of. xxx. yeres hathe than his perfyte reasonable soule / and yet that man may be so ouercome by sykenes or by dꝛonknes that he shall lose his memorye/ neyther can not vse his vnderstandyng reasonable / as he can do whan hys body is in tēper. And yet thou wilt graūt/ that as long as his sensytrue lyfe abydeth in the body/ his reasonable soule is not departyd away/ and when that man cometh agayne to helth or to sobernes/ he can not remember of that þ he dyd in his seknes or dꝛonkenes. Therfore all though that his perfyte remembraunce and memory was gone for a season/ yet the reasonable soule was not then departed and gone/ and the cause is that the soule that tyme had not a body dysposed and his perfyte instrumente/ in the whyche he myght shewe his properte and vse his operacyon of vnderstandyng/ for in such dꝛonknes a man bleth but the operacyō of his phantasye/ and not his vnderstandyng that is the properte of his soule/ therfore it standeth not agayns reason that the soule of man hath his perfytnes and knowlege of scyens and connyng as well in the begynnyng as afterwarde. ¶ **Comyn.** ¶ That conclusyon me thynketh not good/ þ the soule of man hath as perfyte scyens and knowlege of all thyng in the begynnyng as after/ for this we se by experyēce that many a man increasyth his vnderstandyng by redyng/ studyng/ and techyng of other. ¶ **Cyn.** ¶ But yet take hede to this poynte that þ thou supposyst that þ soule increasyth in vnderstandyng and lerneth scyens and connyng by redyng and techyng/ is no thyng ellys but the repetycyon and remembraunce of such scyens and connyng that the soule had befoze/ whiche the memory hadde forgotten and coude not reherse/ for this I wote that thou and euery othe reasonable man can imagyne and make many great reasons and fyndeth many subtyll inuencyōs of reasons/ whych were to them neuer taught/ and whyche they neuer lerned by redyng nor instructyon of other men/ but of theyꝝ owne myndes & imagynacyōs/ therfore because men haue othe vnderstandyng / scyens/ knowlege/ that they haue not by lernyng

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by lernynge and techynge of other men. Therfore now it must nedes follow that þe science and knowlege was in the soule of man longe tyme before. But yet it is not so of a brute beste that hath but a memozy and phantasye/for the beste can remember nothyng nor knoweth nothyng / but that that is presentyd and shewed to hym by reasons of þe .v. wyttes nor no nother thyng can know but sensyble thyngs and corporal/ but þe soule of man contrary wyse remembzeth and knoweth as well thynges insensyble and incorporeall as corporeall/as I haue proued to the lately here before. Therfore betwene the vnderstandynge of man/and the memozye & phantasye of a brute beste is a great dyfference/ & be of a contrary nature.

¶ That the phantasye and memozye of a brute beste is corruptyble and mortall/and the soule of man immortall. Caput. xlii.

A Dmyngo. All that now I perceyue/ but al though that there be some dyfference betwene the memozy & phantasye of a brute beste and the vnderstandynge and soule of man/ yet because the memozy and phantasye of a brute beste is a thyng insensyble and incorporeall as well as the soule of man is/ therfore it semeth it shuld be incorruptible as well as þe other. ¶ Syn. Cys þe memozy or phantasye of a brute beste be a thyng insensyble & incorporeall / that proueth it not to be incorruptyble / for the syght and hearyng of a brute beste be incorporeall thynges/ yet they be not incorruptyble/ & the cause is for those incorporeall thyngs/ depende and haue theyr beyng vpon thynges corporeall. For yf the eye which is the cause of the syght and the organ of the syght be perysshed & corrupte/ the syght is perysshed and corrupte/ and yet is the syght a thyng incorporeall. And so of all the other .v. wyttes/ & of the instrumentes & organs of them. So lyke wyse though the phantasye of a brute beste be incorporeall yet it depēdeth and belongeth to the .v. wyttes / and to the organs and instrumentes of the .v. wyttes/ whyche be thynges corruptyble and corporeall/ & also the phantasye of a brute beste neuer worketh but in and vpon such thyngs as be sensyble and corporeall/ and which may be perceyued by the .v. wytt/ nor no nother thynges can perceyue nor know/ nor the phantasye of a brute beste is neuer moued nor styed but by suche sensyble thynges/ and corporeall thynges which be corruptyble & mortall/ wherfore syth it dependeth and belongeth and hath his beyng and operacyon vpon such corruptyble and mortall causes/ it foloweth well that it must nedes be corruptible and mortall. Also the memozy or phantasye of a brute beste iudgeth euery thyng þe it seech hereth or perceyueþ by any of the .v. sensys all for þe body and for the fedynge/ pleasure/ or ease of the body/ and to the satisfaccion of the bodely desyre or appetyte. And the brute beste neuer moueth nor styeth / nor laboureth voluntarily / but onely for the vse of the bodye/ as for hyr fedynge and conseruacyon of the bodye. Also the brute beste hath no

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hath no naturall inclynacyō no: desyre to any thyng but that that is for the conseruacyon of his body. Therfore syth the brute beste iudged all for the bodye/naturally coueteth no: desyeth nothyng but for the body/vt foloweth well that the pryncypall perfeccyon & exystens of the brute beste is only the bodely lyfe/whyche bodely lyfe is mortall and corruptyble / so the wyttes or senses and the organs of the/ & the phantasye and memory whych is causyd by the and so belongeth to the brute beste must nedys be corruptyble and mortall/no: it can not be proued that any brute beste naturally and voluntarily dothe no: hath intended the destruccyon of hys owne body/but cōtrary many a man hath wyllingly desyred the destruccyon of his owne body & voluntarily suffred deth/& so naturally iudgeth loueth coueteth and desyeth the conseruacyon of an other thyng than the bodely lyfe/so it appereth to be in mā a nother lyfe without the body and his pryncypall perfeccyon not to be the bodely lyfe/ for he iudgeth & knoweth insensyble thynges/ and thynges that be incorruptyble and infynyte/other wyse than the phanthasye and memoze of a brute beste iudgeth or knoweth.

¶ That the soule of man vsyth not alway his operation and properte. Caput. xviii.

A Dmyngo. Cret me thynketh by reason the soule of man whych is the vnderstandyng shuld be corruptible/bycause it semeth though it depende not vpon the hole body/yet it dependeth vpon the brayne of þe hede/whiche is the pryncypall parte of the body/ for when a man is hurte in the brayne anone his reason and vnderstandyng begynneth to faynt and go away/than anone that man leseth his vnderstandyng / therfore it semeth that if all the brayne be clerely perysshed and corrupte / that all þe vnderstādyng/which is þe soule/is clerely perysshed & corrupte. ¶ Syn. ¶ That is playnly vnttrue and must nedes be denyed/that the vnderstandyng dependeth vpon the brayne/ for though the brayne be hurte/yet is not the vnderstandyng perysshed / but for that season the soule is occupied about the curynge and helyng of that meimber / for as long as the soule is ioyned wyth the body it is necessary that it haue some occupacyō wyth the body/and when any member of the body is is vehemently and hougly styged/moued/or soze smerteth/or aketh for hurt or payne or ache anone the soule because it is ioyned with þe body/it helpeth to cōserue the body & it is tomyd frō the cōtemplaciō of dyuynely thynges/and is occupied in suche lowe thynges longyng to the body/& putteth his strengthe all in consyderynge the vehement payne/ so that when the brayne is hurt so that þe humours and vapours styge and moue the specys and kyndes of the phantasye/than all the strength of the vnderstandyng of the soule intendeth to the phantasye / and to the curynge of thole members / & for the whyle remmeth and is occupied with the phantasye / and so at suche tyme

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tyne the soule lefeth not his perfeccyon/ but because his body with which it is ioyned/ is not perfyte in his members/ therfore than it vseth not his operacions in contemplacyon of dymnely thynges/ but vseth other operacyōs longynge to þ body & to the phantasy. As a harper whan his harpe is out of tune must be occupied about þ wastynge of his harpe strynges/ and so set them in tune before he shalbe able to shewe any melody or armony wyth his harpe/ and so duryng the tyne that he is tunynge hys harpe/ he can shewe no melodye nor armonye. And so the soule of man whyle it is occupied in curynge & tunyng his body/ can not shew his operacyon and properte of his clere vnderstandynge. Therfore it appereth that the vnderstandynge dependeth not vppon the brayne/ for than euery brute beste whych hath the hede and the brayne hole and parfyt/ and not hurte nor troubyld wyth superfluous humours/ shulde haue vnderstandynge/ whych is clerely false.

¶ That euery mannes soule is of lyke perfeccyon.

Caput.

xix.

Dymn. ¶ Chā syth thou affirmest þ þ soule neuer lefeth his noblenes nor pfeccyō/ I wold agayne know whether euery mānes soule be lyke perfyte ¶ Gyn. ¶ I suppose ye. ¶ Comyn. ¶ He thynketh therof þ cōtrary/ for we se eydētly that euery inan hath not lyke vnderstandynge nor wytte. For many a man can perceyue and lerne that reason & scyens/ that a nother can not thoughe it be neuer so playnly and well declared. ¶ Gyn. ¶ As I layd to the before the cause therof is nought elles but the vndysposycon of his body/ because of the humours in his hede or in hys body/ whiche perturbeth it/ for whan the hede and the body is full of humours by excessyue etyng or drynkyng/ thā þ mā vseth not his vnderstandynge so perfyte as he doth whan the body is clere of such superfluous humours/ for whan a man is fastyng/ thā he vseth his vnderstandynge more perfyte/ than whan his body is so replete with superfluous humours and the mete or þ drynke vndygested. Therfore because some men be of such complexyon/ and be neuer wythout such humours/ & theyr heedes neuer clene but full of superfluous humours/ therfore they neuer vse theyr vnderstandynge so parfyt & clere/ as other men that be of purer cōplexyon/ and theyr heedes lesse troubled wyth such superfluous humours. And also thou seest this ofte by experiēce/ that many a man is apte to lerne and to vnderstande some scyens/ and to perceyue the reasons therof quychly & perfytly/ and to lerne a nother scyens or connyng/ he is nothyng apte but very dull/ as somtyme yf two men of lyke age be/ the one shalbe apte to lerne or to vnderstande the scyens of musyke and syngyng of dyscant/ but to lerne the scyens of logyke or phylosophy he shall be but dull/ and the other man shall be apte to lerne and also to vnderstande the scyens of logyke and phylosophye/ but to lerne the scyens of musyke as dyscante
or syngynge

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or syngynge he shall be but dull. And some that be apte to lerne bothe logyke philosophye/and musyke as dyscant and syngynge/shall neuer yet well perceyue the methematycall scyens as geometrye/arithmetryk or astronomye / so yt apperyth that it is the dysposycon and complexyon of his bodye/that causeth þ aptenes therof. Therfore though euery man be not lyke in dysposycon of the body/yet euery mānes soule is lyke perfyte.

What knowlege mānys soule hath after it is separate from the body/and what maner of beyng yt hath. Caput. xx.

Amyngo. **¶** Chan yet I pray the let me know thy mynde in one questyon/what maner of knowlege mānes soule hath after it is separate fro þ body/ & what maner of beyng it hath. **¶** Syn. **¶** As touchyng that/the soule of man beyng in the body/as I haue shewed to the before doth vnderstande and knoweth it selfe / and it knoweth well þ it hath that knowlege/ & hath a beyng in the body whych body it vseth as his instrument and beyng in this materyall body/and by reason of materyall thynges it knoweth thynges whyche be immateryall/ as thynges that be racyonal & incorpozall/as vniuersal thynges & kyndes of thynges. It knoweth also vyce and vertue/good and bad/ryght and wronge/ & al other thynges racyonall/whyche be no incorpozall thynges/no: be not perceyued no: knowen by none of the .v. senses/no: by no instrument no: organe of the senses/whych incorpozall thynges be called racyonall thynges as god/aūgell mānes soule/vyce/ vertue and all such other/because they be knowen and perceyued only by reason: for though a incorpozall thyng whyche is good or bad/may be seen or felt or by any organe of the senses perceyued & knowen that it is such a incorpozall thyng: yet the goodnes or the badnes therof is knowen but by the reason / for a brute beste maye by his eye or other member see or fele a man/ that is to say / to see or fele the body of a mā/but yet that brute beste can not by none of his senses know whether it be a good man or an euyl man / or whether he be vyceous or vertuous/no: know the qualytees no: þ condycyōs of the man/but these propertees and qualitees be knowen only by reason/and the reason only doth iudge them whether they be good or bad.

¶ Also the soule of man beyng in his naturall body doth knowe bothe thynges materyall and immateryall/but yet the lesse that the body is moued & styed/and the moze quyet that the body is/the moze perfyte knowlege that soule hath/ for a man shall better studye and byng to pas any hard and subtyll conclusyon when the body is quyet and at reste / than when it is moued and styed/or hath any dysleafe and vnyquyetnes. A mā also when he is fastyng hath moze fresshe and quyk wytte to studye or to lerne any scyens/arte or other conclusyon/then he hath when his body is replete with mete or drynke or wyth superfluous humours. Also the rea-

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sonable soule of man doth knowe and dysculle what is vertue and what is vyce/and doth reprove & dyspyleth that thyng/which the sensuall appetyte dothe approue / desyre and folowe. The honest men vertuous men/and holy men do dyspyle the sensuall appetytes and pleasures of the body and of the world/and somtyme wyllingly put them self to deth/where no brute beste wyll neuer couet nor desyre his owne destruccyon/and the cause therof is/ for that y the soule doth knowe that it is ordeyned for to haue an other beyng than y beyng/ which it hath when it is ioyned with the body. And this knowlege that the soule hath when it is ioyned with the body it doth neuer lose/ but yt hath it also whe it is separate from the body: for it is oft tyme seen also/ y many a man beyng dede to all mennes knowlege and perceyuing for y space of .x. or .xii. houres/ and some for the space of a day and moze/ hath after that reuyued agayne/ whych durynge that whyle (as the comen terme is) hathe leyne in a traunce/ and after he hath ben then so reuyued hath told many wonderfull thynges that he hath seen beyng so in a traunce as dede/ whych is an euident proue that manns soule hath an other beyng wythout the body/ and hath knowlege and vnderstandyng after that it is separate from the body. Than syth the soule of man vseth his properte of vnderstanding mych better and moze pfectly without y body/ as I haue proued to the/ when the body is lest moued & styed/ and when it is most quyet/ & when the soule doth medell lest wyth the body: it foloweth therfore consequently that it hathe most knowlege when it is clerely separate from y body. And forther syth that the soule of man beyng ioyned with the body doth knowe that there is a god that go uerneth all/ and hath some knowlege what is good and what is bad/ and also hathe some knowlege what is ryght and what is wronge/ and that the pfecte perfectyon as I haue proued to the/ is when it is separate from y body/ than after such separacyon/ that soule must haue a moze knowlege of god/ and a moze knowlege what is good and what is bad/ and a moze knowlege what is ryght & what is wronge/ and a moze knowlege in euery other cause and thyng/ than it had when it was ioyned wyth this corruptible body. **C**omyn. **C**hat cōclusion foloweth ryght well/ but yet I pray the syth the soule of man hath suche knowlege as thou sayest/ yet than I wold knowe what maner of beyng the soule hath after it is separate from the body/ and where doth that soule remayne or become. **C**ynge. **C**As touchynge the beyng of the soule/ as I haue shewed the/ the soule is but a spirituall substance/ and hath his beyng in no naturall place. **C**omyn. **C**why what callest thou a naturall place. **C**ynge. **C**I call a naturall place as y phylosophers haue defyned yt/ that is thus. A place is the vtter and extreme terme or parte & holowe superficies of a body cōteynyng a nother body within it. **C**omyn. **C**why what callest thou a superficies? **C**yn. **C**A superficies is that which hath but length and bryde & no maner of thychenes/ for yf it haue length bryde & thychenes than it

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than it is a body/so that euery thyng that I see/ whych is the obiecte of my syght and wher vppon my syght doth rest/ not consydering the thycknes is called a superfycies/so that the vtter parte of euery bodely thyng that I do see is called the superfycies/because I do see the length & brede therof/and nat the thycknes therof/thā as I sayde before/as touchyng þe dyffynicyon of a naturall place/ it is but the vtter and extreme terme or part & þe holow superfycies of a body conteynyng a nother body/whyche is wythin it/as by example a tonne is called by the comen people the place of the wyne/because yt conteyneth the wyne within it/and so that holow superfycies of the tonne is the very naturall place of the wyne. And than forther to thy questyon I saye/ that the soule hath his beyng in no naturall place/ because it is but a spryтуall substance and no corporall substance noz body. And suche a naturall place doth conteyne within it alwaye a corporall substance and a bodely thyng/ and therfore the soule can neuer be cōteyned noz rest in no natural place/foz though that euery thyng which is in any such natural place hath a beyng/ yet euery thyng þe hath beyng is not in a naturall place/therfore the soule of man hath hys beyng in no naturall place/ but is there where it dothe please god to lymyte it to be/ whych no mannes wyt noz capacyte lyuyng in yerth is able to cōprehende. But by the iustyce of god/ as I shewed the before/ yf it haue deserued in this worlde to haue a ioyfull beyng/ yt shall haue a ioyfull beyng perpetuall/ and yf it haue deseruyd to haue a myserable & a sorrowfull beyng/it shall haue a myserable & a sorrowfull beyng ppetuall/ so that the soule of man is euer a thyng perpetuall/and hath an infynite beyng. ¶ Comyn. ¶ Now thy solucyons be so inercelous and also so reasonable that they please me well/and thou hast fully satysfied my mynde in all my questyons and demaundes/ that I must nedys consente & agree by very reason that the soule of man is immortall & shall neuer dye/how be it I metuell myche where thou hast lerned and had all thys connyng knowledge of all these thynges/ whych thou hast declared vnto me: foz I here say that in thy contrey there is but a lytell lernynge or study of philosophy. And I here say that the comen people there shall not be suffered to study any maner of subtyll scyēs or arte/ noz that ye haue no maner of places ordeyned by your heddis & gouernours/ where the people shall resort to gyder foz the lernynge therof/ noz no wayes bled that chyldren & yonge men dysposed to lernynge/ shall haue any exhibicyon or fyndyng or helpe or fortherans therto/ as we se in Chyystendome to haue dyuers places of studies & vniuersytees/where such as be dysposed to lerne may resort & haue good exhibicion & helpe to the same. ¶ Syn. ¶ As touchyng that mater I assure the/the lernynge that I haue gotten/ hath not ben all in myne owne countrey/foz in my youth I had good parentes & frendes that foz the loue they bare to me/and because they wolde I shuld vse the fete of marchaundys amonge chyystenmen/because that great lucre cometh ther

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meth thereby) dyd putte me forth to the intente I shuld lerne some other
straunge languages/by whose helpe and meanes I was in dyuers cyties
and vniuersytees in crystendome longe tyme abydyng and suggernyng
where I lerned parte of my phylosophye and of other scyens. **Couryn.**
¶ Chan I meruell mych the lesse/and I thanke the with all my herte for
this that I haue now lerned of the/wherin as I sayd/thou hast meruey-
lously pleased me and satysfied my mynde. **Cyn.** I am very glad

yf I haue done to the any pleasure. **¶** Therefore lyth y thy mynde is

somwhat satysfied: I purpose now to departe from the/for

a season somwhat to be occupied about myne owne be

synes. **Couryn.** **¶** May I pray the tary yet a

lytell whyle for my mynde is not yet fully sa

tysfied in other thynges. **Cyngeinyn.**

I am cōtent yet for thy pleasure

to tarye wyth the styll for a sea

son & therefore I praye the

nowe shewe me forther

thy mynde/a saye

on what thou

wylt.

..

¶ Thus endeth the seconde dialoge of the
immortalyte of mannes soule.

The thyrd dialoge

¶ That the soule doth suffer and noth the body / and that
by the iustyce of god there muste be a purgatory /
because that somtyme man dyeth wythout
makynge full satysfaccyon. Cap. j.



Comynge. ¶ As touchynge the meuelous existens of
god / and the immortalyte of mannes soule / thou hast
made to me so many merueylous reasons / y I muste
nedys affyrme bothe thy pynnyples / that is to saye /
that there is one god which gouerneth all conserueth
all / and regardeth all / and also that the soule of man
is immortall and shall neuer dye / but that yt shall re-
ceyue ioy or sorow in a nother world after y it is sepa-
rate from this corruptyble body. But yet me thynketh thou hast made a
great dygressyon from the mater that we fyrst began / whych was y there
is a purgatorye / where the soule of man after this mortall lyfe shalbe pu-
nysshed for suche offences done here in yerth / wherfore he made not here
full satysfaccyon / and so to be purgyed before that yt come to the place of
ioy. ¶ Synge. ¶ May I haue made not dygressyon from the mater / but
I haue made a preparacyon to the mater / for the reasons whyche I haue
shewed to the here before / and the conclusyons that I haue proued tou-
chyng the merueylous existens of god / & y immortalyte of mannes soule /
be but the antecedens of the argumentes / whyche I purpose to make in
prouyng that there is a purgatory. ¶ Comynge. ¶ Chan I praye the go
bzeuely to the mater and let vs spende no tyme in bayne / but yet fyrst I
pray the tell me one thyng / whether is it the soule of man alorie that suf-
fereth the payne and sorowe / or whether is it the body of man alone that
suffereth payne and sorowe / or bothe to geder. ¶ Synge myn. ¶ It is the
soule that suffereth alway payne & sorowe and not the bodye / for there is
nothyng that can suffer payne or pleasure but that thyng / whyche at y lest
hath sensytyue soule and lyfe / for a stone / a tre / nor other thyng / whyche
haue no sensytyue lyfe can suffer nother payne nor pleasure / but yet some
tyme that soule doth suffer payne beyng wyth the body / as when the bo-
dy is perturbed and let from the naturall cours of his conseruacyon / as
when y body is to mych hote or to mych cold / or to mych drye / or to mych
moyst / or hath other impedymment which letteth the naturall cours of his
conseruacyon / than that soule suffereth payne beyng wyth the bodye.
¶ Comyn. ¶ That standeth as me iemeth wyth good reason / therfore I
pray the procede to the mater. ¶ Synge. ¶ Wyth ryght good wyll / & ther-
fore I pray the now take hede. ¶ Thou remembrest well that I haue prouyd
vnto the in our second dialoge and dysputacyon / that god is of hym self

The thynde dialoge

ryghteous and iust / and executyth euermore good and indyfferēt iustyce to euery one of his creatures / and doth rewarde and punyssh euery creature accorbynge to his desert. And that man is the only creature / whom he hath created here lyuynge vpon yerth / to do hym honout and seruyce / and that no nother creature here in erth doth seruyce and honour to god but only man / as I haue prouyd vnto the here befoze in our seconde dialoge and dysputacyon. And because that many a man here in yerth doth not honour nor serue god as he ought to do / but is neglygent therin and bryketh the commaundementes of god / & is dysobedyent vnto god / and is not therfoze iustycetly punysshed in this worlde but dyeth befoze such punysshment or satisfaccion here vpon yerth by hym made / it must nedes therfoze folowe that god of hys ryghteousnes must cause that man to be purged & purifyed in a nother place to make satisfaccyon for those offences / befoze that he shalbe able to perceyue the eternall ioy / or to be partynner of the goodnes of god / for the whych he was created and made. And so by the iustyce of god there must nedys be a purgatozre.

An obieccyon / because repentaunce is the onely thyng /
that clerely wassheth & puttyth away all synne done by
man / and that god of his iustyce muste than dys-
charge hym therof / therfoze it nedeth thā no
nother purgatozre. Caput. li.

Imyngo. That reason me thyneketh taketh but small holde / for thou knowest well and all clarkes here to agte / & repentaunce is the very only thyng that wasshyth & puttyth clerely away all synne done by man agayns god : and that repentaunce is onely that thyng that god wold haue to be made and done for the satisfacciō of the synne / for which repentaunce so made and hadde / god of his mercyfull goodnes doth dyscharge acqwyte and pardon the man for that synne and offence so done / all though that man neuer toke nor suffred any other penaunce or payne therfoze here vpon yerthe / as by example yf that I owe to the an C. li. of trew det / and yf I humbly desyre the to forgyue me my det / thā yf thou of thy gentylnes onely for that loue that thou knowest that I bere vnto the wylt dyscharge and pardon to me that det / and make a clere relese vnto me therof. I am thā clerely dyscharged of that det nor am neuer bound by order of no lawe nor iustyce to make any other paymēt or satisfaccyō to the therfoze. So lyke wyle whē god of his goodnes forgyueth me myn offence and synne for the repentaunce that I haue taken therfoze / I am thā clerely releasyd and dyschargyd of that offence and synne / and ought neuer to haue other punyshmēt or to make other satisfaccyon therfoze / and so than it shall not stande wyth any cōuenient reason / & there shuld be any purgatozre / or place of punyshmēt for that offence and synne which is pardoned and releasid / but that after such pardo and releasid made by god to

of purgatory.

god to me for myne offence and synne / that god of his goodnesse shulde rewarde me / and so to make me partner of the eternall ioy in heuen for the whyche I was create & made. And on the other syde yf I were neuer repentaunt for my offence / but dyed unpenyent / than god of his iustice muste gyue me eternall punysshment therfore in hell / and therfore to put any purgare / yt shulde seme by the rightousnes of god to be but in vayne.

The solucyon yf god shuld be compelled to forgyue the synne immediatly after repetaunce / he shuld be restrayned of his lyberte / and from the execution of his iustice.

Caput. **S**ingemyn. **T**hy answer methynke is not suffycent / for in the case whych thou hast put / yf thou desyre my forgyuenes of thy. C. li. yet yt it is at my lyberte and of my gentylnes / whether I wyll wyll forgyue the þ hole. C. li. or elles parte therof. And yf I thynke in my mynde that the forgyuenes of the hole. C. li. is to grent a rewarde to the for any loue or kyndnes that thou hast shewed vnto me / or ellys yf I thynke that thy loue and kyndnes shewed to me is a suffycent recompence for that C. li. but yet peradventure I thynke that it is not a suffycent satysfaccyon and recompence for the losse of tyme and dawages / hurte and hynderaunce that I haue had for the none payment of the. C. li. whyche peradventure shuld haue ben payd to me longe tyme before than yf I of my gentylnes do forgyue the the hole. C. li. and yet for that gentylnes þ I shewe to the (because it is at my lyberte / whether I wyll forgyue the or no) I wyll that thou shuld do me some other seruyce / and take som payn or labour for me by the space of two or thre daies. Than thou canst not say but than I do to the no iniury / but shew to the gentylnes and great metty. So lyke wyle whan thou takest repetaunce and askest mercy of god for thy synne / no man ought to be so folysh to thynke that god shuld be restrayned and compelled / but that he is at his lyberte alwaye to execute his iustice or mercy at his pleasure / and that euermore it is at hys liberte whether he wyll forgyue or no. For yf god shulde be compelled to do the one or the other / than god shuld haue no noble beyng / but a beyng and a lyfe in a maner in boundage and seruitude. But god must nedys haue the most noblest lyfe and most pleasaunt lyfe as I haue proued before to the in our seconde dialoge / than god muste euermore be at his lyberte to execute hys iustice or mercy at his pleasure. And than yf that god vpo the repetaunce wyll forgyue the / yet yf he thynke that þ repetaunce which thou hast taken for thy synne / is not suffycent satysfaccyon therfore and than yf thou dye before any other satysfaccyon made / thā god of necessity yf he wyll execute his iustice / must ned cause þ to be punished in a nother place

The thynde dialoge

place / to make a full satisfaccyon for thyne offence / but yet in that case
 yf he wyll execute hys mercy / he may than at hys pleasure forgyue the all
 thy hole offence and synne / wythout any other satisfaccyon to be suffred
 or done by the therfore. But yet yf god in that case shuld thinke that thy
 repentaunce here in yerth were no full satisfaccyon for thy synne / than yf
 god shuld be so restrayned / & he shulde not ordeyne a place of purgacyon
 for thy soule / where it shuld for a season remaine and haue punyshment
 to make a full satisfaccyon for thyne offence and synne: than thou woldest
 exclude god both from his lyberte and from the execution of his iustyce.
 Therfore yt foloweth by all conuenient reason / that there muste nedys
 be a purgatory / where mennes soule shalbe purged / or ellis they that shuld
 holde that oppynyō that there is no such purgatory / shulde offer to god a
 great wronge / and shulde exclude goddys power / and put hym bothe fro
 hys lyberte and execution of hys iustyce.

An obieccyon because man is ordeyned to haue an infy-
 nyte beyng / therfore after his deeth he must haue
 infynyte ioy or infynyte payne / and so no
 payne in purgatory which hath an
 ende. Capit. iiii.

Omyngo. **C**Though one shuld holde that oppynyō that there is
 no purgatory / yet he shulde thereby nother mynyshe & power of god
 nother restrayne his lyberte / nother exclude the iustice of god / for man is
 made and ordeyned by god to haue a beyng infynyte / and that there is
 but two thynges ordeyned for mannes soule / which is ioy or sorow. And
 syth the soule of man after that it is separate from this corruptible body
 must nedys haue an infynyte beyng / as thou hast proued in thy seconde
 dialoge / which must be than infynyte sorow or infynyte ioy / and tha as
 sone as it is separate from the corruptible body / god must than of his iu-
 styce iudge that soule other to the place whete is infynyte ioy / or to that
 place where is infynyte sorow / accordyng as it hath deserued. So tha ye
 shulde leine in dayne to put any purgatory / where the soule shulde haue
 any sorowe & shuld haue an ende / or to put any other place of ioy / where
 the soule shuld haue ioy / whiche ioy shulde haue an ende.

The solucyon as there be degrees in synne / as some
 synne is more and some lesse: so there be degrees
 in repentaunce / as some may be more and some
 lesse: and also degrees of pardon & forgy-
 uenes / therfore mā for lack of sufficient
 repentaunce muste be purged.

Capit. v.

Conge.

of purgatory.

Synge myn. **C**o satysfye thy mynde in that poynt thou must consy-
der that god of his goodnes hath create the worlde and all thynges
therin conteyned/ in a conuenient order of degree. And thus/ of all
the kynde of thynges that euer god made/ some be more and some lesse/
some be small and some smaller. As of corporall thynges some be harde/
some more harde/ and some be soft and some be more soft/ some be hote
& some be more hote/ and some be colde and some be more cold/ lyke wyse
of thynges incorporeall some be great and some be greater. As of vertue/
some is good and some better and of vyce some is euyl & some is worse
how sayst thou thyngest not thou that this prynciple / is reasonable and
trewe. **C**omyn. **I**thynke yt is trewe that thou sayst. **S**ynge myn.
Chan thus is not some syn & offence that a man comytteth somtyme
more and somtyme lesse. **C**omyn. **I**thynke so. **S**yn. **A**nd doth not
euery offence deserue punysshment. **C**omyn. **E**yes. **S**ynge. **C**han is
there no degrees in punysshment / as well as there is degrees in synne &
offence / so that some punysshment / is more and some is lesse / and is there
not also degrees in repentaunce / and some repentaunce is great & some
greater: and also degrees in forgyuenes & pardone / as some forgyuenes
and pardone great and some greater. **C**omyn. **C**what than. **S**ynge.
Cha ought not euery offence & synne be punysshed by þe iustyce of god
in order and degree acco:dyng as it is / so þe yf þe offence & synne be great/
it ought to haue a great punysshment: and yf it be small it ought to haue
small punysshment. **C**o. **I**uste. **S**yn. **C**han I say / what that a man
here in yerth hath comytted a great synne and offence / and taken repen-
taunce wherby the synne is forgyuen / and yet hath not take such sufficient
repentaunce therfore / nor had any sufficient punysshment / whych shulde
make a full payment and satisfaccyon for that synne / and dyeth before any
condygne or full satisfaccyon made / god must nedys than of his ryghte out-
nes ordeyne a place of purgatory / where hys soule shall haue a forther pu-
nysshment to make a condygne and full satisfaccyon for that synne / and so
to be purged and purgyed before yt shall be able & worthy to be admyt-
ted to receyue the eternall ioy in heuen. As by example / yf a man comyt-
a treason agaynste his prync / wherfore he ought by order of the lawe to
lese his goodes / and to haue imprysonment / and also to be put to dethe
and when he is conuycted there vppon / than because he seerth he can not
auoyde from the punysshment of the lawe / he is repentaunt and so: for
his offence and prayeth hys prync of forgyuenes / yet this repentaunce &
so: we that he taketh for his offence / can neuer be so great / but that yet
this prync by iustyce may take his good / and impryson hys body / and af-
ter that put hym to dethe for the sayde offence by order of his lawes / & do
hym iustyce. And so at his pleasure execute þe extremyte of hys law / wyth
out doynge any wronge to hym. But yet this prync may yf he wyl by his
mercy pardon his lyfe / & take hys goodes & impryson his body for a tyme

The thyrde dialoqe

and season / or as longe as he wyll at hys pleasure / and accordyng to the degre and qualyte of the same offence / tyll he haue made a full satisfaccyon to hys prynce for that treasō done to hym / but yet yf þe prynce shuld punyssh euey offender to the extremyte of deth wythoute any mercy: it shuld seme a thyng so wrynng to cruelte / and also clerely agayns þe prerogatyue of hys mercyfull power and auctoryte . And also yf a prynce in suche case shulde forgyue euey suche offender for suche a great offence / whyche hath taken but a small repentaunce and sozowe therfore / it shuld bothe be an example to all suche offenders / and to gyue the and all other comfort and boldnes to do lyke offences / whyche were a thyng / þe shulde sown to the subuersyon of his lawe / and derogacion of iustyce . Therfore yf such a prynce wold be reputed for a dyscret prynce / & a mercyfull prynce he must somtyme forgyue the hole offence / and somtyme execute iustyce accordyng to hys lawes / and also somtyme pardone parte of the punishment condigune for the offence / and gyue but a temporall punishment for a tyme and season accordyng to the degre and qualyte of the offence / & of the repentaunce . And so lyke wyle whan that a man hath comyncted a synne & an offence / and taketh some repentaunce therfore / but not suffcyent / and than dyeth: thā god of hys goodnes by þe order of his iustyce & mercy / wylle somtyme pardone that offence from the eternall deth / and yet gyue hym some punishment / which shuld not be to the extremyte / as to condemne hys soule to eternall sozowe and payne / but to haue some punishment for a tyme and season to purgfyre & to purge the soule of that offence / accordyng to degre and qualyte of the offence / for as I sayde before / as there is degees in repentaunce / as some is moze and some is lesse / so god of his iustyce must ble degees in forgyuenes and in pardon: so that though he forgyue the eternall payne and sozowe / whych is condigune for the great offence and synne whych the man dyd comyt: yet it ston deth wyth the great dyscreat wysdom of god to punyssh the soule for that offence for a season to purgfyre and purge it / that yt may be able to be admittet to come to the eternall ioy / for the which he was made and create for yf that men comyttynge dyuers synnes or offences agayns god / in dyuers orders and degees / as some moze & some lesse / and dyuers of the take repentaunce dyuersly / some moze / and some lesse / and than yf god shulde not ble dyuers degees of forgyuenes and pardon / but punyssh euey of them eternally therfore / yt shuld sown than to the subuersyon of hys owne lawe / and derogacyon of hys iustyce / and also agayns the prerogatyue yf hys mercyfull power and auctoryte . Therfore it must nedys be agreed by all reason / that there must be a purgatoyre / where the soule of man muste be purgfyred and purged for a season to make full satisfaccyon for suche offences and synnes / for the whyche the man made not suffcyent satisfaccyon here in yerth / and toke not suffcyent repentaunce therfore .

of purgatory.

An obieccion/that because there be degrees in heuen
and hell of ioye and payne/that it is nedeles for
god to putte any purgatory/for he maye excu-
cute hys full and indyfferent iustyce in
one of those two places.

Caput.

vi.

Omyngo. **T**hou hast made to me a meruelous reaso heretofore / but
yet me thynketh though that god by the meruelous order of his cre-
ation/hath create every thyng in order and degrees/ as some great
and some greater/ so of offence and syn / some is great & some is greater
and of punishment therfore some to be great / and some greater/ of me-
rytorious dedes some greatesome greater / and of repentaunce some
great and some greater / and of forgyuenes and pardon some great and
some greater: yet that proueth not that by the discrete wyledome and
iustyce of god/that there must nedys be a purgatory/ for god may by the
order of good iustyce punyssh every offence done by man/in order and ac-
corde to hys degrees / and rewarde every merytorious acte in order
and degree as they ought to be / some more and some lesse / though there
be no purgatorye but onely heuen and hell/for lyke wyse as thou saydest
erewhyle/as there is orders and degrees of every thyng here in yether/
so I suppose and doute not but there is degrees bothe in heuen and hell/
as some soule in heuen shall haue a great ioy/ and some shall haue a grea-
ter ioy/and yet bothe these ioyes to be infynyte/and also in hell some sou-
le there to haue a great punishment and some a greater / and yet bothe
these punishments to be infynyte. So that god by his iustyce maye pu-
nyssh every soule in hell/and rewarde every soule in heuen in conuenient
order and degree accorde to theyr desertes: and yet all those punyssh-
mentes and rewardes to be infynyte / and so every thyng in hys order
and degree. Therfore it shulde seme nedeles for god than to put o: to o:
deyne any purgatory.

The solucyon/that as the appell whych hath a vegetatyue
soule / and as the beest whyche hath a sensytyue soule/
maye be purged after that they be scuered from theyre
naturall growyng and lyfe/of such tokens and spottes
whyche be a defoymyte to them/so the soule intellectuall
muste be purged of those tokens and spottes of synne/
whyche was a defoymyte to yt.

Caput. vii.

Omyngemyn. **T**hat is a very sore obieccion/ that thou hast now put
and aledged. But yet not wythstandyng/ yf thou wylte pacyently
here me/ I dout not but I shall gyue the a good suffycient solucyon
therro

The thynde dialoge

thereto and to satisfye thy mynde therein Therefore I praye the take good hede to thys that I shall now shewe to the/ I trust it is not out of thy remembraunce that I shewed the/ but late that there be .iii. kyndys of soules One is a soule vegetatiue/ whiche is in euery plante/ tree/ grasse/ herbe/ and frute. A nother is a soule sensytiue whiche is in euery brute sensuall best/ as well houle shepe and such other as go & crepe vpon the yerth as in the byrdes that fle in the eyre/ and fyshe whiche swim in the water whych vse and occupy theyre .v. senses/ that is to sey/ tastyng / smellyng/ hearyng/ seying/ & touchyng. And the thynde soule is þe soule intellectuall whych is i man/ which is nothig elles but þe lyuely vnderstādyng/ whereby man knowith the good from the euell/ dyscussyng the thyng by argumentes and reasons/ for the one parte & for the other/ tyll at the laste he therby fyndith out the truthe/ and so therby knowith which is good and which is euill. Comyn. All that I am content to graunte. Syng. Syth thys thyng is now well by the perceyued/ now will I procede to the solucyon of thyne obiectyon. But fyrste I will shewe the an example of thyngys hauynge soule vegetatiue as an apple whiche hath but soule vegetatiue yf such an apple growyng on the tree be hurt with som great stroke/ & therby in some parte somewhat rotten & peryshed/ & if that apple immediatly after be pulled frome the tree/ now that apple can neuer lenger growe: and then yf thou woldest kepe that same apple to the intent to serue the at thy table at some grete dyner & feaste that thou woldest afterwarde make to thy frendys & louers/ this appell shall not be able than to do to the no good seruyce/ because the lenger thou kepest it/ it wyll be wors & worse/ and by reason of that stroke it wyll wax moze rotten/ and at the laste wax all to nought and not able to be eten: and also if thou lay that appell amonge other apples/ it wyll infecte all thos appels/ whiche lye nygh it/ and make them rotten & nought. But yet yf such an appell hauynge such a stroke growynge vpon the tree/ be suffered styll to growe & not pulled of the tree/ such an apple oftymes wyll naturally preserue and hele it selfe agayne/ and the radycall naturall humour of that appell wyll increase whyle it is growynge / and expulse those humours whiche were corrupte by reason of the sayd stroke / and so make that appell a hole and a sownde appell/ able to be kepte to do thy seruyce after at thy table/ whē thou shalt make thy dyner and feast to thy frēdes and louers. But yet yf thou take an appell from that tree/ whych is a sownde appell but yet it is not fully cype/ because there remaineth i it such a sowre watery humour which maketh yt not pleasaunt to be eten / yet yf thou laye that appell in fayre strawe in some howse where the temperate eyer may come to it/ thā that eyer wyll purifye & purge that appell frome that sowre humour and vapour out the tartnes and sowernes of that humour / & so make it melowe & pleasaunt to be eten. So lyke wyse now I may say of a man whych hathe soule intellectuall/ yf he be infecte or corrupted wiche the stroke of doynge

of purgatory.

Doynge some great mortall synne and offence agayns god/ and than the
 soule immediatly pulled & separate fro the body by naturall dethe wyth-
 out repētaunce / thā the soule of that man shall neuer be able to be recey-
 ued of god/ & do hym seruice in heuē/ because it hath such a mortall wound
 wherby it is infecte & putryfied not worthy to be admittēd to accompany
 wyth y clene pure soules in heuē. And yet y man whyle his soule was ioy-
 nyd w y corruptyble body myght haue takē repētaunce which myght haue
 restozed hym agayne to helthe and to vertue. But after the naturall dethe
 that man can take no such repētaunce/ wherby he shuld be helyd of that
 mortall synne and offence/ than god of his iustice must clerely expulse his
 soule from the eternall ioy in heuen/ because it is putryfied & corrupted.
 But yet yf a man haue commytted suche a great mortall synne & offence
 to god/ and hath taken repētaunce/ wherby that mortall stroke & wound
 is heled before his dethe/ & before his soule is separate & pulled fro y body:
 but yet that mā is not fully purged therof/ oꝛ ell^e not clene of other small
 offences/ noꝛ redy noꝛ rype to do pure & clene seruyce to god in heuē/ but
 that there remaineth in hym some tokens & spottes of synne and offence
 god of his iustice may not then condempne his soule to eternall punish-
 ment/ noꝛ immediatly to receyue that soule to the blysse of heuē/ to ioy &
 to cōpany wyth those gloꝛyfied & pure soules in heuen/ tyll those tokens
 and spottes of synne be clere washed awaye and purged/ and he made re-
 dy & rype to do to god pure and clene seruyce in heuen. Therfore than by
 conuenient iustice of god/ there muste nedys be a place of purgacyon/
 where his soule must be purged and made clene of those tokens & spottes
 of synne/ oꝛ that it be able to be receyued to the eternal ioy in heuen. And
 also a lyke resembلائce I may make of thynges whych haue soule sensy-
 tyue/as yf thou haue a swyne which is infected with pox oꝛ other syknes
 oꝛ an ox that is infected with any syknes/ which swyne oꝛ ox yf they shuld
 be than slayne/ wete not good noꝛ hollosme foꝛ mānys mete/ but the fleshy
 putryfied corrupte/ and yet by medecyn and good keepyng that swyne oꝛ
 ore may be heled/ and than whyle those bestes be lyuyng/ nature shall ex-
 pulse those infectuous humours/ & brynge those bestes agayne to helthe &
 make them so wyde and they fleshy good and hollosme foꝛ mānys mete.
 But yet yf those bestes whiche haue ben infecte with such corrupt syknes
 haue taken medecyne/ and that corrupt syknes therby expelled/ & euer in-
 creasyng to moꝛe helth and the fleshy hollosme ynoughe to be eten foꝛ mā-
 nys mete. But yet the fleshy is so bare and lene/ that it is not pleasaunt to
 ete as other fleshy is. Oꝛ ellys yf such bestys haue taken some dyssease by ex-
 cessyue colde oꝛ hete/ & the fleshy not putryfied noꝛ corrupte/ but bare and
 lene/ and therfore not pleasaunt to be eten foꝛ mānys mete; yet yf those
 bestys be kyled/ yet thou mayst make the fleshe of those bestys/ though it
 be neuer so lene by sechynge oꝛ collyngge it wyth butter oꝛ fat larde to be
 good mānys mete/ and pleasaunt to be eten able to serue the at thy dyner
oꝛ least

The thyrd dialoge

or feast for thy frendes and louers. So in the same maner it is / whā that a man is infecte wyth a great mortall synne which he hath committed agayns god. And yf his soule were than separate from his body / yet then hys soule ought not to be receyued of god in to heuen / nor to do seruyce there vnto god becaule it is putryfied and corrupted with y^e foule mortall synne / but yf that mā had taken the medecin of full repētaunce in his lyfe / that medecyn wold haue restored hym agayne to his soule helth and vertue. But yet yf he haue taken some repētaunce for that synne and offence and not sufficient / & not had sufficient tyme to make sufficient satisfaction therfore: yet by the takynge of that medecyn of repētaunce / that syn is expelled and gon / and the soule of that sekens and synne is clerely hole: but yet the tokēs and spottys of that synne whiche is a defozmyte to the soule do styll remanyn in that soule / tyll y^e soule haue a tyme to be washed and purged from those tokēs and spottys to make yt pure and clene of that defozmyte.

An obieccyon / that the soule unpurged maye do some meane and lowe seruyce to god in heue / though it be not the best and best seruyce / so that it nedeth not to be purged.

Caput. viii.

Emyngo. Yet me thynketh that proueth not y^e of necessitye there must be a purgatory / to purge & to walsh away clene those spottes and tokens whych is but a defozmyte to the soule / but cōsiderynge that by that medecyne of repētaunce / that sekens of the soule is thereby put away and expelled / and the soule so made hole agayne / all though that there be spottes and tokens remaynyng which is but a defozmyte to the soule and no mortall sekens / those tokens & spottes than nede not to be washed away / but yf they remayne styll yet they do no hurte / but y^e soule may do good and perfyte seruyce to god in heue: for all though that god wyll not put such soules in the best and most purest place in heuen becaule they be not so pure as other soules be / but somewhat deformed whych is but as an eye soze / yet he wyll not clerely expell the out of heue / but put them in some other low place in heuen. As by example / yf y^e a man which kepeth an honorable house and vseth to feaste great lordes and estates at his table / and prepareth fyne draper table clothys and naphyns / where wyth to serue them at his table at his dyners and feasts / yf ony of those table clothes or naphkēs be defouled wyth dust fylth or other foule matter which is not swete / yet y^e man will not suffer those clothes to be occupied at his table / tyll they be washed and made clene / and the fylth so clerely expelled / that they may be swete and clene & worthy to serue hym at his table. But yet yf they haue ben so defouled wyth some foule fylth / wherby they be stayned that though they be washed neuer so clene / yet some spot and token wyll remayne of that staynyng / so that though they be

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pure cleane and swete inough to do seruyce at his table / yet þ spottes and tokens of the steynyng whych remaine be than a great defoymyte & eye soze: yet this mā yf he be wyle wyll not caste away those clothes / but wyll that they shal do hym seruyce in some other place and offyce of his house as in his buttry oꝛ chyr oꝛ his chāber / where they shal do to him as good seruyce / as though they were not stayned noꝛ had no such spottes noꝛ tokens of defoymyte to the eye. And lyke resemblance also I may make of a prynce / whych must retayne in hys house to be hys household seruautes such men as he cā chuse in hys reame which be cleane inē & hole inē of body some to be in hys pryue chāber / some in hys hall / and some in hys kychn and some in other places of hys house / yf any such seruantes / whych thys prynce hath cholen to be in hys house / haue had any great syknes wherof he is by medecyne thoroughly helyd / and yet there remainyth some defoymyte in his face oꝛ other parte of his body / as that his skyn of hys face is parched and shronke by byrennyge of fyre / oꝛ elles blyered / oꝛ hys nose rotted away and so his face vtterly deformed / oꝛ ellis any other member of his body deformed / and yet the man is clere hole of all syknes and strong and able to do good seruyce to his prynce in diuerse romes and offytes in his house / all though it be not conuenient foꝛ the honoꝛ of thys prynce to haue thys deformed person to be in hys chāber of estate oꝛ in hys hall / yet this person so deformed & beyng hole may serue thys prynce in hys kyche there to be his scollon / oꝛ in some other offyce to bere water / wode / oꝛ to clense gutters / oꝛ other vyle place in this pryces house / & so in this prynt house to haue a ioyfull and mery lyfe / wherewith he wyll be meruelously well content / all though he neuer be admitted to do seruyce in his chāber noꝛ hall. So lyke wyle in heuen god hath ordeyned foꝛ them that be the mooste pure and cleane soules / the mooste pure and cleane places / where they shal haue moost hyst ioy / and foꝛ the other meane soules a meane place of ioye. And foꝛ those soules that haue ben infected wyth some moztall synne / and heled therof by the medecyne of repentaunce / & yet the spottes and tokens of that synne do styll appere and remaine in the soule / which is but as an eye soze oꝛ a defoymyte to the soule / yet because that moztall sekens by the medecyn of repentaunce is clerely expelled and gone / & destroyed / god may not than of his iustyce cast that soule away out of heue vnto eternall punyshmet in hell / but wyll suffer that soule to lyue and to ioy with hym in heuen in some low and meane place in heuen: all though that he wyll not suffer thys soule to come to the hyst places / where moost ioy is in heuen / because it is not cōuenient that thys soule shuld possede the hyst ioyes in heuen / because that it is not worthy to be receyued and admytted therto / foꝛ that that yt is somewhat deformed and not worthy to come to so hyghe a place and come: but yet in the lowe place & romys in heuen / this soule not withstandyng it be somewhat deformed / may do to god there some seruyce and pleasure / and yet there haue a ioyous lyfe /

The thyrd dialoge

where wyth thys soule wyll be ryght well contentyd. And therfore syth þe god by iustyce and equitye may ordeyne thys soule a conuenient place in heuen/accoording as it is worthy and hath deserued: it were than a thyng frustrate and in vayne for god to ordeyne any place of purgatory/where that soule shuld be purged for a season / and after that to be restored and receyued in to heuen/because that god may rewarde that soule in heuen accoording to hys deseruyng/and so nedelisse to ordeyne for it any place of purgacyon.

¶ The solucyon that nothyng vn timer purged and vn timer pure may remayne and abyde in heuen.

Caput.

ix.

Synge myn. ¶ That obieccion and symplytude which thou hast made me thynketh is nothyng to purpose/for thou must cōsider that god in whom is all goodnesse/iustyce/wysdome/vertue and perfeccyon in hys meruelous workys of creacyon of thynges hath create and orde red euery thyng in so good and perfyte an order/ that can not be amē ded. And hath ordeyned some places of ioy / and some places of puny sh ment cōuenient for euery creature/which doth deserue other þe one or the other: and that he hath ordeyned heuen to be the place of felicyte/ where is all ioy and pleasure wythout payne or dysleafe/ & that thys place where we & other bestes lyue here bpō yerth / is þe place myxed wyth ioy & payne & þe all creatures lyuyng here somtyme suffer ioye and somtyme payne. And the low place whyche we call hell / is þe place of eternall puny sh ment and payne wythout any ioy or pleasure: and that the place of heuē where his pleasure is to be eternally glozfyed wyth the company of his aūgels and holy sayntes/ is a place of eternall ioy/ and by all conuenient reason worthy to be so clene/so pure/so fayre/so pleasaunt/so full of ioy and felicyte/that there can be no place moze pure/moze clere/moze pleasaunt noz of moze ioye/noz of moze pleasure/ but that place muste be so clene of nature/that it must expell all maner of impurite & vncleynes/noz suffer any thyng therin/ that is of any maner of vncleynes or euyll/or other thyng vnpleasaunt. For as ye see by experyence as the eyer/whyche of yt selfe is myche moze pure and clene than the element of the yerth/yf there be any corrupt stynkyng water or other humoure vpon yerth/that water or humoure by the hete of the sonne vapo red bp in to the hye regyone of the eyer/is there so purfyed that when yt descendyth it is wythout any corrupcyō stynke or salt taste/ but fresh/swete & clere/that yt can neuer be purer/so that the hye region of the elemēt of the pure eyer wyll suffer no water noz other humoure to abyde there / whyche is not clene and pure. And lyke wyse we may beholde thys pure regyon ethereall/where the sonne & þe other starres rēne in theyr speres we see them so lyghtsom/ so pure and clene/that it is vnpossyble any cozpozall thyng to be clener or moze pure.

¶ Then syth

Of purgatory: 123

Than syth that god by hys wonderfull power great wysdome and good
 nesse hath created those visibill thyngs / which appere to vs of such puryte
 and clenness that no fylthy nor soule thyng nor other thyng vnpure can
 remayne in them or nyghe them / yt seinech than that by all conuenience
 of reason yt must nedys folowe that that glorious place of heuen / which
 is a place moze hygher and excellent than those other places / which be the
 regyons elementall and regyons ethereal / and where his image is glo
 ryed / and eternally honoured by his aungels and sayntes / must be cleane &
 pure sayre / and aboue all other places / and that there can be no thyng
 suffered to be there / but that which is all cleane and pure wythout any ma
 ner spotte or token of vncleennes / so y it foloweth that no soule can be suf
 fered to be there y shulde haue any spotte or token of synne in yt / or any
 maner of deforme whiche shulde be in any wyse vnpleasaut. For all
 though that there be places in heuē some pure and cleane / and some moze
 pure & some moze cleane. And that there be ioyes / as som great ioy / & som
 greater ioye : yet there can be no places there / wherof one shuld be pure
 and a nother soule / nor wherof one shulde be swete and a nother shuld be
 synkyng / nor no lyfe wherof one shulde be a ioyfull lyfe / and a nother a
 paynfull lyfe / nor that no soule can be there / wherof one shulde be a pure
 and cleane soule / and a nother vnpure and vncleane / nor y one soule shulde
 be sayre pleasaut and goodly to beholde / and a nother to be soule and de
 formed and vglye / nor y one soule there shuld suffer ioy / and a nother to
 suffer sorow. So now it foloweth that when y a man hath committed a
 mortall synne and after taken repentaunce / and dyeth by the which he is
 heled of that soule infyrmyte : but yet the spottys and tokens therof do re
 mayne / for lack of full satisfaccyon / god of his iustyce may not condempne
 hys soule to eternall payne in hell for that offence / which is putged & put
 away / and the soule therof clerely discharged and made hole : and yet god
 by his iustyce nor by hys discrete wysdome & goodnes ought not imme
 diatly to receyue that soule in to that cleane and most pure place in heuen
 to accompany wyth those pure aungelles and sayntes that be there in that
 place / where there can be no thyng but that which is all purifyed & cleane
 vntyll such tyme / that y soule be clenled and purifyed of those tokes and
 spottes of synne / which remayne in that soule / which tokes and spottes
 is euer a great deforme to y soule as long as they do therein remayne /
 Therfore by all couenyent reason it must nedys folowe / that besyde that
 glorious and ioyfull place of heuen / and also besyde that myserable & so
 rowfull place of hell / there muste nedys be a thyrde place of purgatory /
 where the soule must be purifyed and made cleane of suche spottys and to
 kens of synne / which remayne in it / befoze that yt shalbe able to be recey
 ued in to that glorious place in heuen / in whiche place there can be no
 thyng suffered to be / but that which is all pure and cleane wythout any
 tokens or spottes of synne or vncleennes.

The thyrde dialoge

An obieccion/that yf there shuld be any place of purgacyon/than that place shuld be here in yerth/or ellys yf there be any other place/where is that place of purgatoze. **Caput x.**

Omyngo. **T**his is a meruelous soze & hye reason that thou haste made/but yet me thynketh/though that besyde heuen and hell ther shuld be a thyrde place of purgacyon/yt shuld seme conuenyēt that that place shulde be here in yerth/and that man whych hath so offended/whom god wolde haue to be purged therfore / and after that to be receyued and admytted to ioye wyth hym in heuen/ may be most conueniently purged therof here in yerth/and whyle his soule is ioyned with his body/because that the soule offendeth beyng with the body/therfore it were most conuenient that that soule shuld be purged and punysshed with the body. And also because that god hath ordeyned heuen to be a place of infynyte ioye/a hell to be a place of infynyte payne/and yerth to be a place myrte somtyme of ioye / and somtyme of payne/whych neuer endureth but for a tyme that shall haue an ende. Therfore it is most conuenient & the place of purgatoze shulde be here in yerth / because it is the place ordeyned for payne whych shall haue an ende. And also that purgatoze & punysshment here in yerth shuld be a great good example to all other men here lyuynge/to put them in fere to do any lyke offence/and shulde cause many men the rather to absteyne from the doyng and comyngtynge of any such lyke offence and synne.

The solucyon/that yf god shuld be compelled to make purgatoze here in yerth/that than god/ys the hye iudge shulde be restrayned from his lyberte and auctoryte moze than any other yerthly iudge / and also that it is a folysh questyon to aske where purgatoze is.

Caput xi.

Eyngge. **T**hat sayenge me semeth is not to be alowed / for thy fyrst reason/proued not only that there shulde be no purgatoze but only here in yerth/but that reason proueth as well that there shuld be no ther heuen nor hell but only here in yerth. For yf a man haue lyued so vertuously in yerth / wherby he ought to be saued and go to the ioyes of heuē/because he dyd neuer inceptuous acte/but only when his soule was ioyned here with the body/then he shuld neuer be rewarded therfore but only here in yerth whyle his soule was ioyned wyth the bodye. And also euery synne whych a man comyetteth / is done whyle the soule is ioyned wyth the body/ergo than he shulde neuer haue any punysshment therfore but only here in yerth whyle the soule is ioyned wyth the body / & so that

fynd

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fyfste reason that thou hast made shulde proue that there is nother heuen nor hell prepared for man but here in yerth/whych is cleere contrary to all the grounde and pryncples whych thou hast graunted to me before. And also where thou sayst that of couenience that yf there shulde be any purgatory/ the place shuld be no where elles but here in yerth whyle the soule is beyng wyth the body: me seemeth that therein thou woldest clerely take away the libertie prerogatyue and authorite of god/ and bynde god to be in more bondage and seruytude than any temporall iudge/ whych hath power to gyue sentence here in yerth in any cruell or temporall causys. For a iudge here in yerth/ whych by the order of the lawe may gyue sentence & iudgement vpon any traytour or felon/ is not so bounde nor restrayned but that he may iudge hym to be put in execution in what place that this iudge shall thinke conuenient/ and also in what daye and tyme that he wyll. Than god myche more by his prerogatyue and authorite ought to haue lyberte to gyue his iudgement and sentence/ y the punishment whych is condygne for the synne and offence/ whych a man here in yerth cometh/ shalbe had in such place where god hym selfe shall thinke moost conuenient/ other in yerth or in some other place at his pleasure & lyberte/ and in what tyme and season that he shall thinke conuenient therfore.

Comyn. **¶** Than I demaunde of the yf purgatory be not here in yerth in what place shuld yt be? **Comyn.** **¶** As to that I say that purgatory is/ that that is ordeyned to purge mennes soules/ when they be separate from the body. And a soule whych is no corporall substance/ but a spirituall doth occupye no place/ no more than thy thought or mynde doth/ whiche occupyeth no place. And as touchyng that questyon/ where and in what place purgatory is/ me thinketh it is great folyshnes to demaunde that questyon. For I may aske the agayne where is heuen/ whether ouer thy hed as thou standest/ or elles vnder thy fote/ or elles before thy face/ or elles behynd thy backe/ or elles vpon thy ryght hand or vpon thy left hand or elles yf I aske where is the place where the glorious trone of god is/ or I aske yf where is the hiest parte of heuē/ & what thyng is aboue the hiest place or pte of heuē/ or yf I aske yf/ of what mater is the heuen made/ or yf fyrmament/ or yf somme mone & sterres/ or what doth cause the to moue so meruelous swyftly/ which go & moue about yf yerth more thā C. M. myle in euery. xxiij. howres/ or yf I aske yf what thyng god is & to what thyng is god lyke/ or what thyng the deuyl is/ or what thyng yf deuyl is lyke/ or to what thyng a soule or angell is lyke/ or yf I shuld aske yf how many myle it is to yf fyrmament/ or how far it is to the hiest parte of heuen. As for all those hygh questyons and many other that may be demaunded all the men in the worlde be not able to asloyle them/ thou mayst se well that this lytell pyke the yerth/ whych is no more in comparyson to the fyrmament/ than a lytyll pese is in comparyson to a great town or castell: It is proued by a good true & apparant conclusyons of astronomye/ y the sonne

The thynde dialoge

and many other of the starres in þe firmament / be euery of them mych hyger than the hole yerth. There is no man in the worlde able to ymagyne the greatnesse of the firmament / mych lesse is he able to ymagyn the greatnesse of the heuen and of the hole world / which conteyneth all thyng with in it: for yf mā shuld be able to ymagyne or gyue a playne solucio to these and all other such hyghe questyons / than man shulde haue knowlege as god. Thou mayst well by thy reason perceyue that god which hath made this lytyll pryke and spotte the yerth wyth so many creatures luyng ther in / hath not made all the other places of the world desyde to be desyrtute and vacant of creatures. But yf I shulde aske the / what other creatures be there in euery other place of the world / thou arte not able to gyue me any solucyon thereto. Therefore thoughe god haue gyuen to man here in yerth some lytyll vnderstandyng / reason and knowlege of some causys and thynges / yet he hath reserued the knowlege of all suche hygh causys and questyons to hym selfe. For though that man beyng in yerth here by his reason maye perceyue and knowe that there is a god that is the cause of all / and gouerneth all / yet he shall not be able to ymagyne nor knowe what thyng god is / nor to what thyng he is lyke / and all though man here in yerth by his reason may perceyue that there is a heuē / where god of his iustyce shall rewarde the good soules wyth eternall ioy: yet he shall neuer be able to ymagyne nor to know by his reason what maner ioy yt is / nor what thyng they shall do / nor what pastyme they shall haue. And also all though that man here in yerth by his reason is able to perceyue & know / that god by his iustyce hath ordeyned a purgatory / where that mānys soule shalbe purged of his synne after it is separate from the body / yet he shalbe neuer able whyle he is here / to perceyue nor to knowe where and in what place that purgatory is / nor what certayne / nor what kynde of payne they shall suffer and haue / nor how / nor in what maner that soule is able to suffer that payne / but god hath reserued þe knowlege of these thynges vnto hym selfe: therefore thou man what so euer thou arte / arte very folysh / that desyrest the knowlege of suche thynges whyle thou arte here in yerth / for thou nor all the men in yerth be not able to ymagyne a solucyon for these questyons. But yet this is vndouted / that god hath ordeyned a place of ioye / and a place of payne / where euery mannes soule shall be rewarded accordyng to his desert / but where the place is or what ioy or what payne it shalbe / or in what maner or how / no man in þe world can tell / but only god alone. **Comyn.** **Chā** I am as far from the solucyon of my questyō as I was before. **Gyn.** Well than because thou art not yet fully satysfied / I shall yet therin peraduenture ease thy mynde a nother way / yf thy wyt be able to pceyue þe reasons that I shall shewe the but the mater is somwhat hard / therefore as þe latyn mē say / capiat qui capere potest / let hym perceyue the mater that can pceyue yt / for euery man is not of lyke capacyte. **Com.** **Chā** yet I pray the shewe yt me to see whether

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whether I can perceyue it or no. ¶ Syng. ¶ With ryght good wyll / therfore I praye the now take good hede / thou must vnderstande fyrst / that there be two kyndes of thynges which haue beyng / þ one is a reall thyng the other is a racyonall thyng. A reall thyng is that which is perceyued by the organes & instrumentes of the .v. wyttys / as the thyng which may be seen hard tasted / felt or smelled / be called reall thynges. But racyonall thynges be those which be not perceyued by þ .v. wyttys / but only be perceyued by reason / and they be thynges incorporeal / as loue / charyte / mekenes / abstaynes / pryde / inalyce / flouth and suche other. Further thou must cōsider that of places there be thre dyuersytees. One is a place contynent / a nother is a place lymytatyue / and the thyrde is a place operatyue. A place contynent is that / wherein reall thynges as bodies / images & figures be cōteyned / as þ tonne wherein the wyne is cōteyned / is þ place contynent / of the wyne. A place lymytatyue is / where thynges racyonall and incorporeal be lymyted to be / as the place lymytatyue for loue / is that thyng which is loued / & that thyng which is so loued / is þ place lymytatyue for that loue / and there the loue is in hys place lymytatyue / whyche place lymytatyue of loue can not be euer certayne but mutable / & because loue may be at onys in dyuers thynges / therfore loue may be in dyuers places lymytatyue at one tyme. A place operatyue is þ place wher the operacyon of the thyng is / as because we see that the meruelous operacyon of god is the meruelous swyft mouyng of the heuēly speres and bodies aboue / which do appere to vs / therfore we say that the place wher god is / is heuen / so that wher so euer the operacyō of god appereth / there is the place operatyue of god / and there god is. Therfore as touchyng thy questyon where purgatory is / I say to the yt is no place certayne contynent / for that þ a place contynent is that which cōteyneth with in yt thynges that be corporeal. But because purgatory is a place by god lymyted and ordeyned / for the purgynge of soules / which be thynges racyonall and incorporeal / therfore purgatory can be no place cōtynent / but purgatory maye be a place lymytatyue / and also a place operatyue. For where so euer that god doth lymyt the soule of man after it is separate from the body to be purged / there is þ place lymytatyue of the soule / and there is the purgatorye of that soule. For there can be no purgatory / but there where the soule is purged / and where so euer god doth lymyt þ soule to be purged / there is þ lymytatyue place of purgatory. Also where the vertuous operacyon of god is / and where hys bertuous worke doth appere / there is the operatyue place of god / and there god hym selfe is in hys place operatyue / and therfore because the meruelous operacyon and worke of god appereth in euery place of the worlde / therfore god is in euery place and parte of the worlde accordyng as I haue proued to the here before in our fyrst dialoge. And also because that purgatory where manys soules be purged is that / where god worketh hys bertuous operacyon

The thyrd dialogue

cacion in executiō of his iustyce: therfore that purgatory is the very place operatyue of god/whyche is in no certayne place contynentye/ but there where pleasech god/ and there & in such tyme/ or tymes/ where & whē and how his pleasure is that it shall be. Therfore to thy questyon I say/ p purgatory is no place contynentye of it selfe/ because yt conteyneth no reall nor corpozall thynges within it/ because it is ordeyned only for purgynge of soules/ whyche be thynges racyonall and incorpozall. Nor also purgatory is within no place contynentye/ because it is no suche reall thyng of it selfe/ that may be perceyued by any of our fyue senses and wyttes.

¶ An obieccyon because the mercy of god cā not be without his iustyce/ and remysyon is incydent to repentaunce: therfore as sone as repentaunce is taken/ god of his iustyce must gyue remysyon/ and therfore there ought to be no purgatory.

Caput

xii.

Dinyngo. ¶ Thou arte so subtyll in thy solucyon/ that I wote not well how to reply vnto the / but yet I pray the let me see howe thou canste satisfye my mynde in one poynte. Thou dydest proue to me but late in our fyrst dyaloge and dysputacyon/ that two thynges of necessitye be belongynge and be incydent to the goodnes of god / that was iustyce and mercy / and that the one can not be wythout the other. ¶ Syng ¶ That is truche. ¶ Comynge. ¶ And the very dysfynycyon of iustyce is thus: Justice is a constant and a perpetuall wyll/ gyving to every thyng hys owne. And mercy is no more but the mynde of a pytefull affecte/ and mercyte is the executiō of iustyce/ and remysyon is p executiō of mercy: and mercyte is alwaye incydent to iustyce/ so that god by the order of iustice must gyue to every creature his own mercyte accordyng as it doth deserue to haue/ that is to say for synne and offence to gyue punysshment of payne or sorowe / and for vertue to gyue rewarde of ioye or pleasure. And that as mercyte is of necessitye incydent to the iustyce of god/ so is remysyon incydent to the mercy of god: so that god can not mynyster hys mercy to no creature without remysyon. And every synne that is comytred by p iustyce of god it must haue punysshment/ and by the mercy of god remysyon. And as thou dydest graūt me erewhyle/ p synne is alway put away expelled and destroyed by the only medecyne of repentaunce: and than as punysshment by the iustyce of god is incydent to the repentaunce which taketh away p synne/ so as god by p order of iustyce ought to gyue punysshment for the synne whiche remaineth/ so lyke wyle he ought by p order of iustyce to gyue remysyon for that medecyn of repentaunce/ which hath taken away the synne. And because the iustyce of god and the mercy of god be so correlatyue/ that the one can not be wythout the other/ than

god

of purgatorie

god can neuer mynister his iustyce wyth hys mercy/excepte that he gyue remission as sone as the repentaunce is taken. Therfore yt standeth not only with þe mercy of god/but also with þe iustice of god/þe as sone as repētaunce is taken/that god must gyue remission/and than whan god hath remytted that synne/god hath than fully executed both hys iustyce & his mercy/but yf he shuld after that gyue a ferther punysshment for that synne so remytted other in purgatory oʒ elles where/yt shuld folow then þe god dyde not execute hys iustyce before/and so than the mercy of god and the iustyce of god to wode not be correlatyue/but that hys mercy myght be wout hys iustyce/whyche is cōtrary to that prynciple that we bothe fyrste agreed/that hys iustyce & mercy can not be the one wythoute the other/therfore yt semeth there ought to be no purgatory.

¶ The solucion/ yf god shuld gyue full remission for euery synne wythout other satisfaccyon/than god shuld mynister hys mercy wythout iustyce. And as a man may offende to god alone/and also to god & to hys neyghboure: therfore satisfaccyon must be made both to god & to hys neyghboure/oʒ elles hys neyghboure is not restored to hys owne. Caput. xiii.

¶ Syngeimyn. **¶** Thou dost ymagyn so many subtyll obiections in thys mater/that I can not well tell howe to satisfye thy mynde/ but yet thys reason that thou haste lasse made/ dothe make agayns the as me semeth / for we bothe agree that the iustyce of god and the mercy of god be euermore correlatyue and concurrant to geder/and that god doth neuer punyssh any synne/but that the punysshment is lesse than yt doth deserue and therin he sheweth hys mercy. And also god dothe neuer rewarde no creature for any vertue/but that his rewarde is greater than he doth deserue to haue:and therin also god dothe execute hys mercy/ and dothe gyue remission: for his remission is nothyng elles but a gyft of his grace and goodnes / but he neuer gyueth hys remission but for a conuenient cause/whyche is accoʒdyng to hys iustyce/ because hys iustyce and mercy must euermore go to geder/and therfore forgofen in your douch tōge is a very proper word for remission/because it is a gyft for a cause. But than to answer thyne obieccyon/ I saye yf that god shulde gyue remission for euery synne that is comynitted/ as sone as he hath taken repentaunce therfore without any other satisfaccyon/oʒ ferther punysshment to be had therfore/thā god shuld mynister his mercy without iustyce/ for by his iustyce he must gyue to euery thing his owne/which owne is þe thyng whych it deserueth to haue/so that yf the repentaunce/ whych a man hath taken here for his synne be not sufficyent soʒowe to counterpeyle þe pleasure whyche he toke in doyng that synne / god must by hys iustyce gyue hym a ferther punysshment/whyche must be to suffer payne oʒ soʒowe suffy

h cyent to

The thyrd dialoqe

cent to purge hym of þ synne / or elles þ remysyon whych god doth grue
 for the onely repentaunce of synne / shuld be an execucyon of his mercy /
 and lackynge execucyon of his iustyce whyche can not be / for as we haue
 bothe agreed / the mercy of god and the iustice of god be euer correlatyue
 and must nedys be alwaye concurrant to geder. And yet to satisfye thy
 mynde forther in this poynt / thou wilt graunt me that the iustice of god
 muste gyue to euery creature his owne / and not to take awaye frome no
 creature that thyng which is his : as by example yf so be that I do bete
 thy seruaunte which is thynne apprentysle or retereined seruaunt / and do
 mayne hym as cut of his hand / or hurt some other member of hym / wher
 by thou dost lese his seruyce / and also that this seruaunt therby is not a-
 ble well durynge his lyfe to get his lyuyng / yf so be that thou do forgyue
 and release to me that offence that I haue done to the for hurtynge of thy
 seruaunt / wherby thou haste loste his seruyce : yet not withstandynge thy
 forgyuenes & thy release made to me / yet I am bounde to make a nother
 satisfacciō to thy seruaunt for the hurte that I haue done to hym / which
 is þ cause of the hynderaunce of his lyuyng. But yet yf I do the a trespase
 so þ no man is hurted by þ trespase / but onely thou thy selfe / in that case
 yf thou forgyue me that trespase / I am neuer bounde to make other sa-
 tiffacciō to no nother man for þ trespase done only to the. So say I lyke
 wyle a man maye cōmytte here in erth dyuers synnes / some agayns god
 alone / and some both agayns god and his neyghbour / as when a man is
 negligēt to serue god / or proud dysobeynous / and vbleth slouth or gloteny
 & yet hurteth not his neyghbour. Also a man may do some synne / which
 is bothe agayns god and yet so hurteth his neyghbour / as whan I take
 myne neyghbours good wrongfully / or hurte his body. In that case yf I
 take repentaunce for that synne so done by me agayns god & my neygh-
 bour / though god pardone me for that offence / whyche I haue cōmytted
 both agayns god and also my neyghbour : yet god by his iustyce may not
 clerely release and discharge me without recompence & satisfaccion made
 to my neyghbour therfore / for iustice must gyue to euery man his owne /
 ergo than that wronge done to my neyghbour / or that thyng by wronge
 taken from my neyghbour / muste be restored or some recompence made
 therfore / but yf that repentaunce which I haue take for that synne done to
 god and my neyghbour / shuld be a clere dyscharge to me without any sa-
 tiffacciō made / than my neyghbour in that case shuld not haue his own /
 and so iustyce not inynystrid to hym : wherfore in that case though god
 forgyue me / yet I am bounde to make restituciō to my neyghbour. ¶ Co.
 ¶ Than I put cause I haue no goodes lest no other thyng / wherwith
 all to make restytucion or satisfaccyon to my neyghbour / but þ I dye be-
 fore any suche satisfaccion made / or I put case I haue ynough to make sa-
 tiffaccion to my neyghbour. But when I am repentaunt therfore & aske
 forgyuenes of god / and yet I am not in wyll to make satisfacciō to my
 neyghbour

of purgatory.

neighbour/what shall be thā done now to me by þ iustice of god. ¶ **Cyn.**
In that laste case whiche thou hast put/where thou art not willinge to
make satysfaccion to thy neighbour in that case it appereth thou art not
repentaunte/foz as a payment oꝝ redelyuere of the goodes is a satisfac-
cion foz the goodes wrongefully taken/so repentaunce is a satisfaccyon
in the mynde & wyll/foz the synne which thou dedest:foz the synne is euer
done with thy wyll/& than the repentaunce foz thy synne to put the synne
away must be a cōtrary wyll/foz as thou haddest a wyll wꝛōgfully to take
thy neighbours goodes/so in the repentaunce thou moſte haue a wyll to
reſtoze thē/whych is a good mynd & wyl contrary to þ other euill mynde
and wyll whych thou haddest in the wꝛōgfull takyng of thē: so I ſay it is
impoſſyble foz the to haue repētaūce/excepte thou haue a wyll to reſtoze &
to make ſatysfaccion of the thyng wrongfully taken. So then as I ſayd
to the befoze/ſyth that god by hys iuſtyce can not graunt the hys mercy &
fozgyuenes foz the synne except thou be repentaunt/it ſoloweth thā that
thou canſt neuer be foꝝgyuen of god / excepte thou haue a wyll to make
reſtytucion and ſatysfaccyon foz theſe wronges done by the to thy neigh-
bour. But to conſyder foꝝther in the other caſe whych thou dydeſt put/
yf thou be repentaunt and aſkeſt mercy of god and wyllynge to make ſa-
tyſfaccyon/and haſt not wherwyth all/yet than there is a ſatysfaccyon be-
hynde which thou oughteſt to do to thy neighbour/and than yf thou dye
& becauſe thou canſt not make a ſatysfaccyon to hym in yerth/by the cōue-
nyent iuſtyce of god thou muſt make a ſatysfaccyon to hym in a nother
place / whiche muſt nedys be in purgatory by ſome punyſhment whiche
thou muſt ſuffer therfoze. ¶ **Comynge.** ¶ Why what is my neighbour the
better foz that punyſhment that I haue in purgatorye / oꝝ what reſtytu-
cion oꝝ ſatysfaccyon hath he therby. ¶ **Cyn.** ¶ That punyſhment whiche
thou ſhalt haue in purgatory therfoze/ ſhall be to the releaſynge of other
paynes and punyſhmentes that thy neighbour ought to haue foz other
offencys whych he hath done agayns god/oꝝ ellys yt ſhalbe to the augmē-
tyng of þ ioy that he ought to haue foz other merytoꝝyous dedes/whych
he hath done foz the loue of god: and this doth ſtande wyth conuenient
reaſon/foz when thou doſt an offence to thy neighbour there is not only
a wyll to do euill/but there is alſo an euill acte/& though that euill wyll
were dyſcharged by an other contrary wyll/ whiche was that other good
wyll whych thou haddeſt in the tyme of thy repentaunce & cōtrycyō/yet þ
euill acte is not dyſcharged tyll there be an other acte done þ is cōtrary
to þ acte. And all this ſtandeth with þ iuſtyce of god/þ in the ſoꝝſayd caſe
that thy neighbour to whom the wronge was ſo done muſt be reſtozed &
ſatysfied/becaue as I ſhewed the befoze/ the iuſtyce of god is alwaye to
gyue euery thyng his owne/and than yf thy neighbour be not ſatysfied
& reſtozed foz that wronge done vnto hym/than he hath not yet his own/
and therfoze by the order of iuſtyce he ought to be reſtozed.

The thyrde dialoqe

An obieccion/that when god forgyueth it nede no satisfaccyon to thy neyghbour / because god is very owner of all/ & thy neyghbour hath no pparte but as a seruaunt to god/as but to make a counte to god. Caput. xiiii.

Omyngo. **T**hat reason me thynketh maketh not agayns myne opynyon/noz prouyth not that yf god haue ons forgyuen me / yf I ought to make any fozther satisfaccion/as I shall proue it to the by an euydent example which is this: I put case thou haue a seruaunt / who thou doste put in trust to haue the vse and occupyge of thy goodes and marchaundises/and gyuest hym auctoryte to make bargayns therof/and to change them and sell the to thy vse/and to make aquitauncis & relefis in his name / and to take bondes made to hym to thy vse / and to make accounte thereof/yf thy seruaunte sell parte of thy ware/and take an oblygacyon foz the payment of .xx.li. of money foz the same / yf thou afterwarde knowynge of thys/foz yf I loue which thou hast to the same dettoure oz peraduenture foz some other cause wylt make to hym a releffe & a clere acquitaunce of the same.xx.li. I suppose thou wylt not denye/but yf thys dettoure is clerely dyscharged foz euer of this .xx.li. noz is not bounde by any iustice to make any other satisfacciō/nother to thy seruaunt noz to no nother persone in yf world/because thou art only the very owner therof & no nother person/and thy seruaunt had neuer but the occupacyon therof as to gyue to the an accompte therof. So I saye/because god is the very owner of all goodes & of all thynges/thou hast but the occupacion therof as to gyue to god but accompt therof: therfoze yf god do release and fozgyue the/thou nedest neuer to make any other satisfaccyon to thy neyghbour noz to haue no nother punysshment therfoze.

The solucion that god hath an absolute power and an ordynary power/and that by hys ordynary power he cā not dyscharge the yf thy repentaunce be not suffycent. And also that thou canst not cōpelle god to fozgyue the by his absolute power at thy pleasure. Caput. xv.

Omyngo. **A**s touchyng yf obiecciō thou must cōsyder yf god of hym self hath.ii. powers. One is an absolute power/& an other is an ordynary power. The absolute power is yf authoryte yf god hathe ouer all thyng in the world/ wherby yf he may do with euery thyng his owne pleasure/because he is the very & yf fyrst & yf pryncypall cause of euery thyng/& by that power he may gyue to euery creature what pleaseth him/& also remyt & fozgyue euery offence done by any creature at his pleasure without any cause. But by his ordynary power he doth euery thyng by order of iustyce and equitye / as to rewarde & to punyssh euery creature accoꝝdyng to his

of purgatory

to hys desert / but when he wyll execute and vse his absolute power / and when he wyll vse his ordinary power / yt is alway at his pleasure. But in the case whych thou hast put / when that thou dost an offence to god & also to thy neyghbour / as to take thy neyghbours goodes from him by violence and wronge / or to hurte hys bodye / and than yf thou aske god forgiveness therfore / & art not wylling to make satisfaccyon to thy neyghbour / in that poynt thou art not repentaunte / because as I sayde to the here before / thou hast not a contrary wyll to that wyll / whyche thou haddest when thou haddest a pleasure to do to thy neyghbour that wronge & hurt whyche thou dyddest to hym. And than yf god shuld clerely forgue the wythout any satisfaccyon or restytucyō to thy neyghbour / than ther in god shulde not vse his ordinary power accordyng to hys iustyce / because thy neyghbour is not restored to hys owne / whych was by wronge taken from hym : and also thou shuldest be remytted & forgiven of god wythout repentaunce / whyche is also contrary to the ordinary power of goddes iustyce / so þ yf god in that case shuld forgue þ without any wyll of satisfaccyon to thy neyghbour / god shuld not vse hys ordinary power accordyng to hys iustyce / so I say in that case by the ordinary power of god / thou canst not be clerely forgiven. But furthermoze yf thou wylte say / that in that case god by his absolute power doth forgue þ / thā thou woldest bynde god to execute his absolute power at thy pleasure / whych is contrary to the nature of the absolute power of god / for hys absolute power is to gyue and to remytte at his own onely pleasure without any cause. ¶ **Comyn.** But than I put case that yf I be repentaunt and aske forgiveness of god & do make satisfaccyon to my neyghbour for þ wrong that I dyd to hym / or elles yf I haue not wherewith to make to hym satisfaccyon / but a wyll to do satisfaccyon / and that I dye / yf than because of my repentaunce god by his ordinary power of his iustyce must forgue me / because that repentaunce is that thyng only whych god wold haue to be done for the satisfaccyon of that synne / and yf that synne be clerely therby dyscharged / than yt were but payne to put any purgatory / to put away or to washe away the synne / whych was so by god clerely dyscharged. ¶ **Synge.** Yf thou thynke thy selfe by repentaunce to be clerely dyscharged of that synne wythout any other ponyshment to be had in purgatory therfore / yt seemeth that there in thou art very folysh so to thynk / for yf thou shuldest be clerely dyschargyd / eyther thā yt shuld be by the ordinary power of god / or elles by þ absolute power of god / but thou canst not iudge thy self / & be sure þ thou art dyschargyd by the ordinary power of god / because that there is degrees in repentaunce / as some repentaunce is moze and some is lesse. And than thou canst not tell how that god wyl accepte thy repentaunce / noz whether þ he wyll iudge yt to be cōdygne & sufficyēt to washe away þ synne or no / for yf it be but a small repentaunce so that the sorowe that thou takest in that repentaunce / do not cōterpeyse

The thyrd dialoge

the pleasure/whyche thou haddest in doyng of that synne and the contyn-
nuance therof/thā by hys ordinary power he may not clerely forgyue thes
but must by the order of hys iustyce gyue the a further punysshment in pur-
gatory / y that punysshment may be a full recōpence to conterpayse y pleas-
sure/which thou haddest in doyng of that synne & cōtynnuance of y same
so that y payn & sorow sufferd afterwarde must be as great as y pleasure
whyche thou haddest before. Therfore thou art a foole to thynke thy selfe
clerely dischargyd by goddes ordinary power/because thou knowest not
whether thy repentaunce be sufficyent or no. But yet further yf thou wyle
say that in case where thy repentaunce is not sufficyent to washe away
clerely and fully the synne/that yet god by hys absolute power doth for-
gyue the:than as I sayd before/thou wylt compell god to execute his ab-
solute power at thy pleasure/& at such tyme as thou hast any repentaunce
though it be neuer so lytell a repentaunce/whyche as I sayd to the is con-
trary to the nature of his absolute power. And yet in that case thou wylt
bynde god to be in a maner in bondage/& to haue lesse liberte & auctonite
than prynces and kynges haue in thys world:for thou knowest well that
a prynce or a kyng may by his power remitte & pdone any traytour/mor-
derer or felon wīn hys realme/though he haue deserued therfore to dye/
but yet there is no such traytour/morderer nor felon/that can cōpell that
prynce to pardone hym/al though that he aske hym forgyuenes/ but that
that prynce may execute hys ordinary power vpon hym/& at hys lyberte
to put hym to deth by y order of hys lawes/or elles to pdone hym of deth
& gyue hym some other punysshment for hys offence/as ppersonmēt or some
other payne by hys dyscrecyō/so thy repentaunce may be such & so great y
god by hys ordinary power maye and wyl forgyue the clerely bothe the
synne & y satysfaccō therfore/& it may be so small a repentaunce/that god
wyl forgyue the y synne and not clerely expulle the out of his fauour/but
yet wyl that thou shalt haue a forther punysshment to make the as pure
and clere as thou wast before/and so than able to be receyued in to his fa-
uour/and to be pertynent of his glozy/so these thynges cōsydered/it must
folowe necessarily that there must nedes be a purgatory.

¶ A nother reason for a conclusyon of thys mater I shall shewe the (be-
cause I can nat tary mythe longer wyth the) yf thou or any other shulde
hold thys opynyō/that god for a lytyll repentaunce had be thy for thyne
offences and synnes/shulde so pdone and forgyue the/so y thou shuldest
not nedes to make any other satysfaccō or restitucyon to thy neyghboure
whom thou haste so wronged/and after thy dethe thou shuldest haue no
nother punysshment in purgatory therfore:and to beleue that there is no
purgatory ordeyned therfore/thys thyng shuld put away y drede of god
from the most parte of the people in the world/and gyue them boldnes
to do and comynytte offences and synnes/and yf the people shuld beleue
that they neuer neded to make any satysfaccō/nor restitucyon to theyr
neyghbours

of purgatory

neighbour for the wronges that they haue done to theyr neighbours/
and that suche a lyght repentaunce shuld be suffycient for any other satisf
faccyon to be made/ yt shulde gyue to the people suche boldnes that they
wolde neuer force nor care what wronges/ extorcion/ thestes/ roberyes/
nor murders that they dyd/ and so in conclusyon shuld destroy all vertue
and increase vice and synne and also vtterly destroy the comen welthe &
quiete lyuynge of the people. ¶ Comynge. ¶ Thy reasons and solucyon
to all my questyons and obiections be so good that thou hast meruelous
well satisfyed my mynde in euery thyng/ & yt shuld seme a great meruel
how thou shuldest come to so hye lernynge & knowlege/ saue yf I meruell
mych the lesse/ because I herde the say/ that thou hast be brought by some
parte of thy youth in crystendome/ and ben a student in dyuers vniuers
tytes in crystendome/ where thou saydest thou dydest lerne and rede mych
philosophye/ wherby as I sayd thou hast now satisfyed my mynde right
well/ and that now I must nedys consente vnto the that there must ned
be a purgatory for purgynge of mēnes soules/ after that they be separat
from the body/ and also by the same last reason whych thou hast shewed/
yt puech well that yt shuld be a great folyshnes for y people to beleue the
contrary therof/ that is to say/ y there shuld be no purgatory/ for y folysh
beleue shuld be meruelous hurtfull to y peple / for fyrst as thou saydest it
shuld bynng the from the drede of god/ whych drede of god is the begyn
nyng of all wysdom. And we know well y y fraylte of mākynde is such/
y it is euermore more pue & redy to vice thā to vertue: wherfore mā hath
nede to haue both a byrdel of law/ which is to punyssh vice in this world/
& also a byrdell of y drede of god/ whych is a drede to offende for y loue of
god/ and a drede to be punysshed in an other world for offence done here
in this transitory lyfe. But yf men shulde beleue that there is no purga
tory/ but that immediatly the soule of man for a lytell small repentaunce
take shuld go streyght to heuen: yt shulde as thou saydest/ gyue the suche
a boldnes that many men wold lytell regarde what hurte or wrong they
dyd to theyr neighbours: and so shuld be the cause to bynng the peple to
lyue to geder continually in trouble/ veracyon/ vnguietnesse of mynde
& to the destruction of theyr own comen welth in this world. It shuld also
cause the vtter losse and dampnacion in hell of many thousand soules/ be
cause they wold euer trust/ that yf they lyued neuer so viciouly/ that yet
they wolde or they dyed take some repentaunce / wherin peraduentura
many shuld be deceyued. For we se by experyence/ that there be many pe
ple in the world whiche dye sodeynly/ some be sodeynly drownded/ some
sodeynly slayn/ and some dye sodeynly of some other sēkenes/ & peradue
ture haue no tyme to remember god or thynke of any repentaunce / and
than yf such people that so dye haue offended god and commytted some
great mortall synne / for the whiche god by his iustyce must condempne
hym to eternall dampnacion in hell: this boldnes of trust to take repen

The thyrd dialoge

taunce oꝝ they dye where they be deceyued foꝝ lacke of tyme / shuld cause many thousandes of peple to be eternally dampned in hell. And an otheꝝ thynge yet there is to be consydered / whych I haue gederd vpon thy reasons & argumentes / that yf a man offende and commytte some small venyall synne / foꝝ the whych god wyll that by hys iustyce he must haue some punysshment therfoꝝ / but yet not eternall dampnacyon / yf such a synner dye sodenly / and befoꝝe he haue had any tyme to take any repentaunce / hys soule as yt is prouyd by all thy foꝝsayd argumētys & reasons / ought neyther immediately to come in to þe glorious place of heuen / becauſe yt is somewhat defouled wyth synne: noꝝ also ought not to go to hell to eternall dampnacyon but by all good oꝝder of iustyce must go to a place to be purged & there to be made clene / that yt may be receyued after that in to the glorious place of heuen. Therfoꝝe vpon these reasons whych thou hast shewed / & these pꝛemysſes consydered / he shall be proued a very stark folle / that wyll beleue that there is no purgatory. **C**Synge. **I** am very glad now that thy mynde is satisfyed in this mater / and therfoꝝe now becauſe I haue a lytel besynes to do touchyng þe fete of my marchaundys / I wyll departe & byd the farewell. **C**Comyn. **N**ow I thanke the wyth all myn hart / and I shall loue the whyle I lyue / and wolde to god þe thou were of our holy secte and cryſten beleue / and so I wyll counsell the and requyre the to be. **C**Synge. **I** thanke you foꝝ your good counsell / but as to that request I wyll not shewe the my mynde at thys tyme / becauſe I haue now no tyme noꝝ space / how be yt I know well þe Cryst of whom ye cryſten men beleue / was a very holy mā & a good & hath taught you so many good lessons of vertue / þe there can be no better / whyche I wyll aduysse þe to obserue & kepe. And a nother time paduēture I shall mete with the agayne / and shew to the my mynde / but now I praye þe pardone me foꝝ I must nedys departe from the: therfoꝝe yet agayn I say now farewell. **C**Comyn. **W**ell then syth thou wilt nedys begone / I pray god gyue the grace þe thou mayst do well / and to become one of our holy sect & beleue / & I pray god be thy gyde. Amen.

Thus endeth thys lytell treatyse / gedered and compyled by
Johſi Raſſell. And also by the same Johſi imprinted
and fully synysshed / the .x. day of October / þe yere
of our lord god. M. CCCC. XXX.

Cum pꝛiuelegio Regali.

Tabula.

The chapytres of the fyrst dialoge.

An introduccyon to the mater.	Caput primum.
That god was without begynnyng & the fyrst cause of all thyng	Ca. ii.
That god is and shall be wythout ende	Caput. iii.
That god is moost of power and the moost noble thyng that can be.	
Caput. iiii.	
That god is the very lyfe/and that he hath the most ioyfull and pleasaut lyfe that can be	Caput v.
That god hath knowlege and vnderstanding/and knoweth euery thing that euer was/is/or shall be	Caput. vi.
That god is the hye good thyng/and most parfyte goodnes and the very truthe	Caput vii.
That vertue is euermore in god.	Caput viii.
That iustyce must euermore be in god/ and is euer ryghteous and iuste.	
Caput ix.	
That god is euer mercyfull	Caput x.
That the iustyce and mercy of god be correspondēt/and that the one can not be wythout the other	Caput xi.
That god doth gouerne all/and cōserueth all/ and doth take hede to all.	
Caput xii.	
That god is euery where/ & alway in euery place of þ world.	Cap. xiii.
That god is but one thyng/and not dyuers thynges.	Caput xiiii.
That there is but one god.	Caput. xv.
That god is hole in dyuers places.	Caput xvi.
That god is eternall.	Caput xvii.

The chapytres of the seconde dialoge.

That it is cōuenient and nedefull to proue the immortalyte of mannyes soule by reason.	Caput .i.
What is a dyffynycyon and what is a descripcyon	Caput ii.
What is a body/what is a soule/and what is a man	Caput iii.
That it is wysdom to byleue that the soule of man is immortall. Ca. iiii.	
Yf the soule of man shulde not be immortall / than were man the vnhappiest of all other creatures and bestes	Caput. v.
That the soule of man blyth his operacyon and properte without the body/and may so haue a beyng wythout the body.	Caput vi.
That god doth wyll the perpetuall lyfe welth and preseruacyon of mannes soule/and his wyll must be performed.	Caput vii.
Yf the soule of man shuld not be immortall / than god doth not mynyster to euery man equall iustyce.	Caput viii.
That the	

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- That the soule of mā is made to be parttaker of blyssfulnes and toy that euer shall endure. Caput. ix.
- That the soule of man knoweth and perceyueth many thynges without the body/ no; it depēdeth not no; corrupteth not with the body. Ca. x.
- That the natural appetyte of the soule of mā is to come to the knowlege of the hye cause/ whych is god. Caput. xi.
- That the soule of man hath no nother cause of hys beyng but god/ which is infynyte. Caput. xii.
- That the materpall substaūce of no thyng in the world can be corrupted/ no moze can mannyrs soule. Cap. xiii.
- That mannyrs soule that is the most perfyte and most noble thyng that euer god dyd ordeyne and create/ must haue most longe tyme to contynew/ and remayne in his beyng. Cap. xiiii.
- That the soule of man hath his full perfeccion as sone as it is annexed to the body/ and that increasyth not successuely. Caput. xv.
- The dyfferens betwene the memozye and phantasye of a brute best and the soule of a man / and that all seynce is in mannes soule at the begynnyng. Caput. xvi.
- That the fantasye and memozye of a brute best is corruptyble and moztall/ and the soule of man immortall. Caput. xvii.
- That the soule of man bleth not alway his operaciō & properte. Ca. xviii
- That euery mannes soule is of lyke perfeccyon. Cap. xix.
- What knowlege mannes soule hath after it is separate from the body/ & what maner of beyng yt hath. Caput. xx.

The chappytres of the thynde dialoge.

- That the soule doth suffer and not the body/ and that by þ iustyce of god there muste be a purgatozy / because that somtyme man dyeth wythout makynge full satisfaccyon. Caput primum.
- An obieccyō/ because repentaūce is þ only thyng clerely þ wassbeth & putteth away all synne done by man / & þ god of hys iustyce must than dyscharge hym therof/ therfore yt nedeth thā no nother purgatozy. Cap. ii.
- The solucion/ yf god shuld be cōpelled to forgyue the synne immediatly after repentaunce/ he shulde be restrayned of his lyberte/ and from the execucyon of hys iustyce. Caput. iii.
- An obieccyon/ because man is ordeyned to haue an infynyte beyng/ therfore after hys deth he muste haue infynyte ioye o; infynyte payne/ & so no payne in purgatozy whych hath an ende. Caput. iiii.
- The solucion/ as there be degrees in syn/ as some synne is moze and some lesse: so there be degrees in repentaunce / as some may be moze & some lesse/ and also degrees of pardō and forgyuenes / therfore man for lack of suffyrent repentaunce must be purged. Caput. v.
- An obieccion/ that because there be degrees in heuē & hell of ioy & payne/ that it is nedeles for god to putte any purgatozy / for he maye execute hys full

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- his full and indyfferent iustyce in one of those two places. Ca. vi.
- The solucyon/that as the appell whych hath a vegetatyue soule / and as the beste whiche hath a sensytyue soule / may be purged after that they be seuered frō theyr naturall growynge & lyfe / of such tokens & spott^s which be a deforme to the / so the soule intellectuall must be purged of those tokens & spott^s of synne / whych was a deforme to it. Ca. vii.
- An obieccion / that the soule vnpurged may do som meane & low seruyce to god in heuen / though it be not the hyst and best seruyce / so that it nedeth not to be purged. Ca. viii.
- The solucyon / that nothyng vnpurged and vnpure may remayne o^r abyde in heuen. Cap. ix.
- An obieccion / that yf there shulde be any place of purgatory / than that place shulde be here in erthe / o^r elles yf there be any other place / where is that place of purgatory. Cap. x.
- The solucyon / that yf god shuld be compelled to make purgatory here in erth / that than god / that is the hye iudge / shuld be restrayned from his lyberte and authoryte more than any other yerthly iudge / and also y^t it is a folysh questyon to aske where purgatory is. Cap. xi.
- An obieccion / because the mercy of god can not be without his iustyce / & remysyon is incydent to repentaunce : therfore as sone as repentaunce is taken / god of his iustyce muste gyue remysyon / and therfore there ought to be no purgatory. Cap. xii.
- The solucyon / yf god shuld gyue full remysyon for euery synne without other satysfaccion / thā god shuld minyster his mercy wythout iustyce. And as a man may offende to god alone / & also to god & to his neyghbour : therfore satysfaccion must be made bothe to god & to his neyghbour / o^r elles hys neyghbour is not restored to his owne. Cap. xiii.
- An obieccion / that when god forgyueth it nedeth no satysfaccion to thy neyghbour / because god is the very owner of all / and thy neyghbour hath no properte but as a seruaunte to god / as but to make acounte to god therfore. Cap. xiiii.
- The solucyon / that god hath an absolute power and an ordynary power and that by his ordynary power he can not discharge the yf thy repentaunce be not suffycent. And also y^t thou canste not compelle god to forgyue the by his absolute power at thy pleasure. Cap. xv.

¶ Finis calendarij



